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On the Life and Writings of Ignatius.

THAT Ignatius was sentenced by Trajan, whilst at Antioch on his way to the East, in his fourth year, A. D. 116, to be carried to Rome, and there given to wild beasts, which was accordingly done, is sufficiently certain. The account of his martyrdom, which has been defended as ancient and authentic, disagrees with the relation Eusebius has given of his progress to Rome. The former declares, that he sailed from Seleucia to Smyrna, thence to Troas, and from thence to Neapolis. The latter relates that he passed through Asia, and confirmed the congregations, throughout every city where he came, preaching the word of God, &c. Whoever compares the seven larger Greek epistles which bear the name of Ignatius, with the account which Eusebius has given of the epistles of that apostolic father, will find such an argument as will establish a strong probability that they are the same. Yet this argument is nearly the same in favor of the smaller which are chiefly preferred. The Latin epistles, and the larger Greek ones are now generally, if not universally given up. The larger epistles are evidently tinged with Arian opinions, which Eusebius held. His approbation of the epistles which he had, is some evidence that they were the larger ones. The question is whether those letters, which Eusebius saw were genuine epistles of that martyr. If the larger be claim-

ed, their Arianism militates against their genuineness, if the smaller, their opposition to that doctrine must equally prove them supposititious. The writings of twelve christian Fathers, all born after the death of Ignatius and dead before the birth of Eusebius, have reached our times. Hermas and Clemens Romanus died before Ignatius; Polycarp survived him long. His letter to the Philippians appears perfectly in character for that excellent man, and entirely consistent with the circumstances of his day and the condition of the churches. That letter does mention letters of Ignatius, but except the message to the people of Antioch, the description of their contents by Polycarp, as those, "from which the *Philippians* would be able to derive great advantage, as containing faith and patience and all that edification which brings us to our Lord,"* is greatly different from the tenor of those, which are now offered to the world.

That which purports to have been written to Polycarp differs in style, but accords with the strain of the other six, the obvious design and the main scope of which, were to enhance clerical authority and popular subjugation; evils of a date long after the days of Ignatius. Speaking to the people through Polycarp, he is made to say; "Attend unto the Bishop, that God may also to you; my soul for theirs, who shall be sub-

* Εξων μεγαλα ωφεληθῆναι δυνασθε. Περι-
χουσι γαρ πιστιν και υπομονην, και πασαν οικε-
δομην την εις τον κυριον ημων ανηκουσαν.

ject to the bishop, presbyters and deacons."* We should have expected from the venerable martyr, on his way to the Amphitheatre, where he was to be eaten by wild beasts, that he should have breathed far other language. Eusebius has mentioned a quotation by Irenæus of a sentiment, which is found in the letter, supposed to have been written by Ignatius to the Romans.† Irenæus mentions not the name of Ignatius but says; "As one of ours, adjudged to wild beasts for his testimony unto God, said." Irenæus' book was written more than an hundred years, and the expression of Ignatius as spoken or written, two hundred before the time when Eusebius wrote. This was probably the evidence by *which* this credulous historian received those letters. If he had had other proofs, he would probably have given them. But there existed prior to his day, in the writings of Origen also a proof, which extends further than the passage in Irenæus, in as much as it both mentions the name of Ignatius, and gives a sentiment, which is found in that epistle which is directed to the Ephesians.‡ Thus Irenæus and Origen in these scanty references to the venerable Martyr Ignatius, furnished, as far as we know, all the founda-

* § 6. τῷ ἐπισκοπῶ προσερχέε, ἵνα καὶ ὁ θεὸς ὑμῖν, Ἀντιφύχων ἐγὼ τῶν υπολασσόμενων τῷ ἐπισκοπῶ πρεσβυτέρῳ in the larger epistle it is πρεσβυτέρῳ καὶ διακονοῖς. The Latin translator has rendered Ἀντιφύχων *unanimis* but that is the force of the word, ὁμοφύχως. The English translation has, "My soul be for theirs," &c.

† § 4. Σίς εἰμι Θεοῦ καὶ δι' ὀδυνῶν θνητῶν ἀληθόμενα καθαροῦ ἀρτοῦ (Θεοῦ in the larger epistle.) εὐρεθῶ (τοῦ Χριστοῦ is not in Irenæus.) *I am God's grain, and am (now to be) ground by the teeth of wild beasts, that I may be proved to be the pure bread (of Christ.)*

‡ Καὶ, ἐλάβεν τὸν ἀρχόντα τοῦ αἰῶνος τούτου ἢ παρθένα Μαρίας &c. (6th hom. on Luke, Compar. with Ep. ad Ephes. § 19.) And the virginity of Mary was hidden from the ruler of this world. Also Origen quoted the words, Ὁ ἐμὸς ἐρως ἐσταυρώται. Ad. Rom. §. 7.

tion, upon which those seven epistles, which may have existed in the days of Eusebius, could have then claimed to be those mentioned by Polycarp§. If false men have produced other letters of Ignatius, written to Tarsus, Antioch, Hiero, Mary, and two to John; and enlarged the seven, now under consideration; or, as some think, abridged the large ones, to become what are now contended for, and corrected with excessive liberality, the presumption arising from the integrity of our race, that these are the original letters of Ignatius is exceedingly imbecile. The word bishop (ἐπίσκοπος,) was not used to distinguish the, president (προεστώς) or messenger (ἄγγελος in the respective churches from the other presbyters (πρεσβύτεροι) who were equally bishops (ἐπίσκοποι,) till long after the death of Ignatius. Yet these letters impute to this pious martyr an excessive zeal for the authority of the bishop (ἐπίσκοπος) and always subordinate the presbyters to him. This also appears to have been more at heart with the writer than any other subject. Nor can a reader fail to discern the striking contrast between them and the letter of Polycarp before cited; not only in the particular last mentioned, but in the general scope and tendency, and in the breathing of humility and piety, conspicuous throughout the latter. There are other particular grounds of objection appearing in these letters, which ought not to pass unobserved. In the epistle to the Christians at Smyrna, he says, 'For I also, after his,' Christ's 'resurrection,' 'saw him in the flesh, and believe

§ Feeble as this evidence is, which establishes no more, than that, if a forgery, it was committed prior to the time, in which Eusebius wrote his ecclesiastical history; it might pass unsuspected, if the strain of the letters suited the character of the martyr, and the condition of the churches in his day. They do evince that they were written before the diocesan episcopacy was introduced; and in this they establish a claim of antiquity, but other circumstances place them after the period they arrogate to themselves.

he exists.* This is at variance with the opinion, that Ignatius was blessed by the Savior when an infant.† For if then an infant, he could not have witnessed the resurrection of Christ. We may admit he was given to wild beasts, A. D. 116, for the reasons assigned by Pearson, Smith and others; and if he was twenty years of age at the resurrection of Christ, which is supposing him to have been as young as can well be admitted for such a testimony, then he was not such an infant, but must have been one hundred and twelve years old when he walked from Antioch to Seleucia and sailed to Smyrna, where he wrote four of those letters, and from thence to Troas, where he wrote this letter, that to Polycarp, and another to the Philadelphians, and from thence sailed to Neapolis, from whence he went on foot across to Macedonia unto the Adriatic. These labors appear inconsistent with the truth of the fact of his having seen Christ after his resurrection. And if Eusebius and Chrysostom are correct in saying that he travelled as a convict through Asia, preaching and comforting the churches, the difficulty is greatly enhanced. Chrysostom wrote since Eusebius, has given a long eulogy on the piety and death of Ignatius, through twelve folio half pages, and detailed his labors; yet never once has he mentioned any of his letters. But Dupin thinks there is, in one place, half a line, which has been taken from the letter to the Romans. If he accredited those letters, why

did he pass them in silence? Many of the terms used in them appear to be of later adoption than the days of the venerable martyr. The church is denominated catholic, (καθολικη) the place of worship is ναος, a temple where there is εν θυσιαστηριον one altar, and it is affirmed την ευχαριστιαν σαρχα ειναι του σωτηρος ημων Ιησου. Χριστου την οπερ αμαρτιων ημων παθουσιν, *that the eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins*; and also to be the bread of God, αρτος του θεου. But the favorite and predominant expression appears to be υποτασσεσθαι τω επισκοπω *to be in subjection unto the bishop*, to which is also added, ως χαριτι θεου, *as to the grace of God*.

There appears in the letter to the Trallians an example of proud boasting, badly accordant both with the character and circumstances of the aged martyr on his way to execution.‡ ‘Am not I able to write to you heavenly things? But I fear that I should do you an injury, being infants; and, pardon me, lest, not being able to swallow, you should be strangled. For I also, not as though I am bound, am able even (to write γραφαι) heavenly things, and the local dispositions of the angels, and the companies under the princes, and things visible and things invisible.’ Christ’s appearance to Paul after his resurrection, and Paul’s rapture and sight of what it was not allowed him to describe, seem to be the things here imitated, but the knowledge which Ignatius boasted, exceeds any claimed by the Apostle.

* §3. Εγω, γαρ και μετα την αναστασιν, εν σαρκι αυτον ειδον, και πιστευω οντα. If instead of ειδον be read οίδα, it may then be, “I know that after the resurrection, he was in the flesh, and believe that he is so.” But why should he have written to those, who had the same testimony from the apostles, of the divinity of Christ, which he professed; and why say that he *knew* it, when it was a matter of belief. But if he had seen him, it was proper to assert the fact.

† Ιγνατιον ον ετι νηπιον οντα, ως απλουν και κηραμιον ενδεικνυμενος, ειμην επισης εκεινω γενεϊτο &c. Nicephorus, vol. 1 page 192.

‡ §5. Μη ου δυναμαι τα επουρανια γραφαι; αλλα, φοβουμαι μη νηπιις συσιν υμιν βλαβην παρῃ. Και συγγνωμονετε μοι μηποτε, ου δυναθεντες χωρηται στραγγαλονθητε (στραγγαλῳθητε in the larger letter,) Και γαρ εγω ου καθοτι δεδεμαι, και δυναμενος τα επουρανια, και της τοποθεσιας τας αγγελικας και τας συστασεις τας αρχοντικας ορατατε και αορατα. Whiston joins ου with δυναμενος *am not able*; but then these words contradict those which precede them, and also the larger epistle, when here adds his knowledge, “of the magnificence of the Æons, and of the incomparable Majesty of Almighty God.”

It has been often objected to these letters, that there is a denial in that to the Magnesians, that Jesus Christ proceeded from Sige; which had been affirmed by Valentinus some time after the martyrdom of Ignatius. The words of the letters are, 'Seeing there is one God, who manifested himself by Jesus Christ his son, who is his eternal Word, not proceeding from Sige, who in all things pleased him who sent him.'* Irenæus and Tertullian, who wrote against the followers of Valentinus, both show that he held Sige to be one of his first duad, from whom mediately Christ came. Also that Valentinus began his fanciful modifications of the heresy of the Gnostics almost half a century after the death of Ignatius is indubitable.† It has been answered that Sige (*silence*) was meant appellatively. But this is not satisfactory. It has been also asserted that the Gnostics had the same error before Valentinus. But the correctness of this we have never found. There is a passage in Eusebius which has been brought to show that he referred Sige to Simon Magus, but the better opinion is that he speaks of Marcellius' Sige, as derived from Valentinus, and agrees with Epiphanius, who affirms that Marcellinus took his Æons from that arch heretic of the second century, which is also credible because Simon Magus was dead long before his day. This objection might appear enough, but it is amply supported by its coincidence with many others.

The larger copy is generally and deservedly abandoned as tumid with interpolations, and savoring of Arianism. Yet there are expressions in the smaller, how justifiable soever in point of doctrine, which would not have been so frequently reitera-

ted, and with so much point, by any writer before the days of Arius. Thus Ad Smyrna, s. 1. Δοξαζω Ἰησοῦν χριστον, τον θεον, &c. s. 10. ὡς διακονους χριστου θεου. Ad Ephes. Præf. Ευθεληματι του πατρος, και Ἰησου χριστου, του θεου ημων. s. 1. εν αιματι θεου. s. 7. εν σαρκι γενομενος θεος. s. 18. Ο γαρ θεος ημων Ἰησους ο χριστος, &c. Ad Trall. s. 7. θεου Ἰησου χριστου. Ad Rom. Præf. Ἰησου χριστου, του θεου ημων. *ibid.* εν Ἰησου χριστω, τω θεῳ ημων. s. s. Ο γαρ θεος ημων Ἰησους χριστος, &c. Because Whiston has utterly failed in his efforts to sustain the larger epistles and the Pseudo-apostolic constitutions which President Dwight justly pronounces, 'a miserable forgery—in the latter end of the fourth, or the beginning of the fifth century,' it by no means follows that the above and other passages, which he has noted in the smaller epistles, are not strong proofs that those letters were written long after the days of Ignatius.

Upon the whole, that Ignatius wrote letters is true, if the passage to that effect in Polycarp's letter be not an interpolation. But the genuineness of these letters appears to be without any sufficient support prior to the fourth century. That either the smaller or larger ones existed when Eusebius wrote, is credible, but to what interpolations and alterations they may have been since subjected, is not known. If we place them in the third century, near its commencement, their existence is then admitted to have been an hundred years prior to the evidence furnished by Eusebius, and their language and subject matter will be freed from the many otherwise insurmountable objections, which have been so often brought against them. Upon a fair estimate of the whole evidence for and against them, the preponderance appears fairly to be on the side of their having been a forgery, made about a century after the death of that venerable Martyr whose name they bear.

W.

* 18.—Οτι εις θεος εστιν ο φανερωσας εαυτον δια Ἰησου Χριστου του υιου αυτου, ος εστιν αυτου λογος αιδιος ουκ απο σιγης προελθων, ος κατα παντα ευηρεστησαν τω πεμφαντι αυτον.

† Vide Irenæus lib. iii. c. iv. Euseb. Hest. lib. iv. c. 2. Nicephonus lib. iv. c. 3.

The trial of Abraham :

A SERMON.

Genesis xxii, 12.—*For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

IN the epistle of James is the admonition, "Let no man say when he is tempted, I am tempted of God." Yet the narrative, which comprehends the text, is introduced by the declaration, "it came to pass, after these things, that God did tempt Abraham." This apparent discrepancy vanishes, however, when we advert to the different senses in which men are said, in the Scriptures, to be tempted. To tempt sometimes means to entice; and sometimes merely to prove by subjecting to trial. It is in the former sense that God is declared to tempt no man. Enticing men to sin—spreading motives before them with an insidious design upon their purity and happiness, is the work of the devil and wicked men, not of God. But in the latter sense God may be said to tempt every man; since all the circumstances of life which prove our sincerity are of his allotment.

The proper evidence of character is found only by trial. Accordingly when Abraham was found by trial to be sincere, "the angel of the Lord," who as the context unquestionably shews, was Jehovah himself, said unto him, "*now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*"

But did not God know this before? Unquestionably he did. But when he acts as Judge, he is accustomed to proceed on evidence manifest to his creatures. When as the final Judge "he shall bring to light the secret things of darkness and make manifest the counsels of the hearts" that he will do this in any other manner than by the exhibition of that visible evidence of the counsels of the hearts which will have

been furnished by the works of men, may at least be questioned. His testimony concerning the "counsels of the hearts," we have already; and how slightly it is regarded, by the greater part of men, we painfully see. When he shall come to decide the eternal states of men, he will proceed on other ground than his own testimony. What they were he ever knew; but he will then make it manifest by evidence which all may directly perceive. He will adduce that evidence before the eyes of the assembled universe, from their conduct. What they have said and done, in the multiform trials through which they have passed, now collected into one view, will fully develope "the secret thoughts and intents of the hearts;" will unmask every hypocrite; will remove injurious aspersions from every saint; will exhibit in open day, the true character of every soul. Let it be borne in mind that when God acts as Judge, he is said to know men, just as they in the same capacity are said to know each other, that is by evidence, and we shall perceive a striking significancy in the declaration, "By this I know that thou fearest God." "Thy not withholding from me thy son, thine only son, affords a visible and experimental demonstration of thy holy fear. By this I have evidence which will forever vindicate my righteousness in confirming with thee, as I now proceed to do, with an oath, the covenant of my grace."

It was with his eye upon this transaction that the Apostle James made the appeal, "Was not Abraham our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Long previous to this, as the Apostle Paul remarks, he had been justified in the sight of the heart searching God;—justified by his faith. "He believed God, and it was imputed to him for righteousness." But now he

was justified declaratively. He was publicly adjudged a believer; and as a believer was confirmed by an oath in the possession of all the blessings of the covenant of grace. And this adjudication was made on the ground of his works as the proper evidence of the sincerity of his faith." "By works his faith was made perfect," that is, exhibited as comprehending all that constitutes genuine faith—faith perfect in its kind—perfect as a living infant, complete in all its parts, is a perfect child. Without works his faith had been found, the moment which furnished the opportunity for exhibiting itself, as the body without the spirit;—the mere form—the lifeless image of faith. In the same sense, will all true believers be justified at last by their works. Though they are justified before God on their simply believing, yet the evidence of this on which the public sentence of the last day will be passed, will not be the testimony of God to the fact of their believing, nor their own declaration, nor the mere story of their feelings, but their works.

Had Abraham, then, given no evidence by works, of the sincerity of his faith, before he offered up Isaac? Evidence of an illustrious character he had often given. 'By faith when called to go out into a place which he should afterwards receive for an inheritance, he obeyed and went out not knowing whither he went.' 'By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles;' and such was the moral dignity of his character, as a believer in Jehovah, that among whomsoever he wandered, from the prince to the herdman, they regarded him with veneration. And when, at extreme age, Isaac was promised, and in him a seed 'as the stars of heaven for multitude,' 'he staggered not at the promise through unbelief, but was strong in faith, giving glory to God.' Yet, since God was now about to confirm his covenant with him, and to set him up as

the father and pattern of believers, before all succeeding generations, he required evidence, which, in the judgment of the universe, would put the question of his sincerity at rest. It is accordingly said, that after these things God proved Abraham, as though he had never proved him before; and as if every previous evidence of the faith of Abraham had been insufficient, he declared, *now I know that thou fearest God.*

The nature and result of this trial are familiar to you; but such is the importance attached to it in the Scriptures, as the preceding remarks obviously shew, that it deserves our frequent and very particular consideration. Let us then consider,

- I. The circumstances of the trial.
- II. The conduct of Abraham in these circumstances—and
- III. The application of the subject to our own concerns.

I. The circumstances of the trial. Here it may be remarked that, until within a few years immediately previous, the life of Abraham had been a scene of remarkable vicissitude. Special blessings and heart-rending afflictions had rapidly succeeded each other. Scarcely had he surveyed the land of promise, before he had been driven by famine into Egypt. There, his wife had been torn from him by its king, and but for a miraculous interposition, had been retained. For many years he had been childless; and when at last Ishmael was born, and was growing up under his tender care, such was the profane and envious conduct of the lad, and such the domestic unhappiness occasioned by him, that he was banished with his mother, from the family. But now, for a few years, a more quiet and prosperous state had succeeded. Isaac, the long expected seed was born—was advancing to maturity—and while youthful bloom adorned his cheek, divine grace was richly poured into his mind. In him, the delighted father found a companion of his weary pil-

grimage ; a solace of his declining age ; a partner of his spiritual joys ; and a worthy object of all those tender affections which were every day entwining themselves about him. In him he saw the hope of the church ; the declared progenitor of him in whom all the families of the earth were to be blessed ; and in a word, the consummation of his earthly desires.

It was in this happy state, when we might imagine the venerable patriarch to have said ‘ Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,’ that the well known voice which had so often spoken glad tidings to his ear, again summoned his attention. God said ‘ Abraham.’ And he answered ‘ Behold, here I am.’ ‘ Take now thy son—thine only son—Isaac—whom thou lovest.’—‘ Take this son, and——what ? Why is every tender name lavished upon him ? Why are a father’s fond affections thus excited ? Is some new promise to be announced concerning this heir of promise ? No—but whether this heir of promise, or the God who gave him were the more loved, was to be proved. Was Isaac, then to be expelled, as Ishmael had been, with a cruise of water, and a piece of bread ? No—‘ take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains, which I will tell thee of.’

Who can conceive the shock which such a command must have given to the heart of such a parent ? Have you stood at the bed-side of a child of your hopes, to watch the departing spirit ? Have you stood and witnessed the unfrequent gasp, till you could endure the sight no longer, and sympathizing friends have come and said, He is gone. This you may have done ; but you never saw your child taken from your side and slain before you. You never beheld the fatal instrument thrust in a form

so dear--the blood staining the ground --the limbs convulsed—the spirit fled—and then the body laid upon the prepared pile, and the flame leaving its ashes as the only visible remains. Much less have you been called to be yourselves the actors in a scene so tragical. But such was the office to which Abraham was summoned by the command, ‘ Take now thy son, and offer him for a burnt offering.’

Beside the shock to parental affection, how perplexing to faith and a good conscience was this command ! To human view, how full in the face of the divine prohibition of murder ! how inconsistent with the divine promises ! how fatal the example ! how injurious the impressions of the deed upon the minds of surrounding idolaters, concerning the character of Abraham, the religion he professed, and the God he worshipped ! It can scarcely be doubted that such thoughts engaged his mind ; and to whom should he look for counsel ! Should he ask it of her who was the equal partner of their common joy ? Should he go and torture the mother’s heart with the inquiries ; ‘ Will you now, at the divine command, surrender your Isaac a victim for the altar ? Shall I go and offer him for a burnt-offering ? Are you prepared now to give him the parting kiss, and then sit down, and act over in imagination, what I must perform in reality ?’ This could not be. A mother’s heart might not sustain it—or if her faith should be found equal, his own trial would have double severity.

So he endures the mighty struggle alone. During three days the secret is shut up in his own bosom : for he may not perform the sacrifice immediately. That his obedience may appear to be the result of calm, deliberate, settled purpose, he is directed to a distant unknown mountain. With what feelings must he have taken leave of Sarah ! With what tenderness must he have turned his eye every now and then, by the way, on

Isaac! How inexpressible must have been the struggle which often arose in his bosom! How many thousand times must the bloody scene have passed in his mind, before the destined mountain rose to view! And when 'on the third day he lifted up his eyes and saw the place afar off,' perhaps with a cloud of glory, resting upon it, how must his heart have died within him? Such at least are the reflections which mere nature would suggest concerning the feelings of the patriarch on this wonderful occasion. But we turn to the view which is given us of this part of the subject, by the pen of inspiration.

II. The conduct of Abraham in these circumstances.

Every part of his conduct discovers a spirit of prompt and resolute obedience. Consulting not at all with flesh and blood, he no sooner receives the command than his whole mind is directed to the single object of obeying it. He rises up early in the morning and saddles his ass and takes two of his young men with him and Isaac his son, and goes to the place of which God had told him. At his departure, he gives no intimation of his design to Sarah, perhaps lest her objections might shake his purpose. And when he comes to the foot of the mountain he leaves the servants behind; lest their interference might oppose the heavenly mandate. He takes the wood of the burnt offering from their shoulders, and lays it upon Isaac his son, (type of the well-beloved Son of the eternal Father, who ages after went up the same mountain bearing his cross,) and the fire in his hand, and a knife, and they two proceed together. And when Isaac, with a pious consideration and a filial reverence which must have pierced Abraham's heart, said 'My father! Behold the fire and the wood, but where is the lamb for a burnt offering?' his constant faith replied 'My son, God will provide himself a lamb for a burnt offering.' And when they had come to the appointed spot, and had laid

the wood in order, he bound Isaac his son, and laid him upon the altar, and stretched forth his hand, and took the knife, and but for the voice which at that instant broke from heaven, Abraham! Abraham! had sundered the vital cord. At every step of this wonderful transaction, he acted the part of one determined on obedience, and afraid of every circumstance that might divert him. Like Jesus, his greater Son, he had a baptism to be baptized with, and how was he straitened till it was accomplished! Hence the terms of divine approbation: now I know that *thou fearest God*. Nothing indeed was more distant from his mind than that servile apprehension of divine wrath which the wicked feel. But that filial respect for the authority of God, that submissive acquiescence in his appointments, and that affectionate dread of offending him, which essentially constitute true piety, both in angels and in men, ruled his heart, and determined his conduct.

The principle of this fear in Abraham was his faith. Hence his obedience it ascribed in other parts of scripture, to faith. Notwithstanding the severity and strangeness of the command, he confided implicitly in the wisdom, justice, goodness and faithfulness of Him who gave it. How it would be made to *appear* wise and good; in what manner it would be reconciled with the promise so often repeated, or how the consequences which might ordinarily in such a case be apprehended would be prevented, was not for him to explain. Of this he was sure, and with this was satisfied, that what God had promised, he was able and faithful to perform. In that very son, whom he was about to put to death as a burnt-offering, he now saw, with the same certainty as at his birth, and on the same evidence, the father of many nations, the church's hope, and in a sense, the world's salvation. And the object presented to his faith, so entirely engaged his mind, and ruled his heart, as to overpower the

common feelings of nature. Such was its effect that he was not only steadfast in his purpose, but he seems not even to have felt any of that mental agitation which it seemed impossible to have avoided. Neither Isaac nor his other attendants appear to have noticed any thing unusual in his feelings, so much as to awaken a suspicion of his design; and when the crisis had arrived, he seems to have proceeded in binding his son, and laying him on the wood, and taking the knife, with the same unruffled mind, and untrembling hand, as though he had been offering an ordinary sacrifice. The only principle which could enable a man to do this is faith—that faith which is capable of giving to spiritual objects, an engrossing influence and a decided supremacy in the mind. “By faith Abraham when he was tried, offered up Isaac; and he that received the promises, offered up his only begotten son; of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.”

We come now to the Application.—

1. While we are in the present world we must not expect to be exempted from trials. Distinguished piety furnishes no exemption. On the contrary, when God bestows abundant grace, he may be expected, by trials of proportional severity, to prove it, to his own honor and the eventual benefit of those whom he loves. Nor will previous trials, nor previous constancy in trials, be found to secure exemption; for still, divine wisdom may perceive occasion for evidence of sincerity yet more decisive; that if the heart be really corrupt, its hypocrisy may appear, and if sound, its integrity may be the more indubitably manifest. Trials accord with the design of the present world. Its varying scenes are accommodated entirely to a state of trial. They are allotted for the special purpose

of trying us, and proving us, and shewing what is in our hearts, in order to the vindication of the righteous judgment of God in our final doom. They may not all be painful. The desired employments to which we are called, the valued connexions to which we are introduced, “our chief delights and dearest friends” may serve to detect that corruption in our hearts which mere affliction would not detect; still affliction in some form, is commonly a large part of the dispensation; and those beloved Isaacs—those desired gifts which afford our sweetest solace, and on which we are most inclined to rest, are likely to be made, in some special and affecting manner, the occasion of deciding the question concerning the sincerity and supremacy of our love.

2. In trials, it is the peculiar property of faith to confide in the truth, and do the will of God.

Circumstances will arise to discourage our confidence in his word, and our obedience to his will, else there would be no trial of our faith. In regard to his declarations I may be asked how I would reconcile this or the other doctrine with his wisdom, justice and goodness, or with the moral freedom and accountableness of man; in regard to his promises, how I will shew in this or the other event that the prayer of faith is answered, or what prospect there is that the heathen will ever be converted, or how the dead will be raised up? And in respect to his commands, what will be the consequence to myself, my family, or the church, if I strictly obey them? These and a thousand such questions I may not be able to answer in a manner that shall satisfy my inquirer; but sure I am that I can answer them in as rational a manner, as Abraham could explain in what manner that son whom he was to offer for a burnt sacrifice, while yet he had no child, would be the father of a multitude as the stars of heaven. But Abraham felt that it was not necessary for him

to explain, but to believe and obey. The simple question for him to decide was: Is this command, or this promise from the living God? Being satisfied on that point, his heart responded immediately to the one, and his confidence was reposed immoveably upon the other. Committing all consequences into the hand of Him to whom the care of them belongs, and leaving all seeming inconsistencies to be explained by the event, he yielded himself implicitly and peacefully to the divine direction. This is faith—and this is peculiar to faith. No other principle will be found, on trial, to support the peace and constancy of the mind. However some men may endure without it, by a natural fortitude, for a time; they will be found when difficulties press long and hard upon them, to prefer their own reasonings to God's declarations, and their own counsels to his directions. "This is the victory which overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Christ."

3. In seasons of peculiar trial, it especially becomes us to be humble and watchful. The event of a single trial may be the turning point of our characters for life, and of our state for eternity. If we are indeed faithful, "the Lord will not suffer us to be tempted above that we are able," but whether or not we are faithful is the thing to be proved. That emphatical expression—"now I know that thou fearest God," implies that even the sincerity of Abraham, when he was now a hundred and twenty-five years old, and had been an accredited servant of God more than fifty years, might until that moment be questioned—questioned at least by himself and other men, so far that the event of a new trial could not be certainly foreseen. Bear in mind, then, in every trial, that by this it is to be known whether you really fear God, or whether all your past experience must be reckoned as nothing. If now for many years you have

honorably sustained the conflict, still keep your armour on, for he that endureth to the end, the same shall be saved," but "if a righteous man," that is, one accounted righteous, "turn from his righteousness and commit iniquity, he shall die, and his righteousness shall not be remembered." Bear in mind also the admonition, "thou standest by faith; therefore be not high minded but fear." Rush not uncalled into new temptations; be jealous in doubtful cases of partial and worldly-minded counsellors; parley not, when the direction of God is plain, with suggestions of worldly expediency; and in no case proceed as though you were at the disposal of your own wisdom, and safe in the sufficiency of your own strength; but with your eye upon the command and the promise of Him whose you are, in well doing commit the keeping of yourselves to him as a faithful Creator.

4. The event of trials to the obedient will be replete with joy. Who can imagine the transport of Abraham when the end of the Lord in the mysterious command was disclosed by the event? The promise now not only unrevoked but confirmed with an oath—all mystery dispelled, and wisdom, faithfulness and love, as the sun bursting from behind a cloud, gilding the scene which the moment before was veiled in thickest darkness. "And Abraham called the name of the place *Jehovah jireh*—the Lord will provide." Cast yourself, believer, on Abraham's God, and you also shall find that the word in which he has caused you to hope is sure. Dark as your path may now appear, you shall see that it has all been "prepared as the morning." Wisdom and love will be conspicuous in scenes which now are overspread with portentous gloom. How or when this shall be, you know not now, but you shall know hereafter: and even now you are most reasonably expected to count it all joy when you fall into various trials, in prospect of the praise and honor and glo-

ry, in which through abounding grace, they shall terminate.

Finally ; in this wonderful transaction we discern a type of one more wonderful. In the father thus deliberately yielding up his only begotten and well beloved son a sacrifice ; in the son meekly submitting to be bound and fastened upon the wood and slain ; in the burden laid upon him as he ascended the hill of his execution ; and in his rescue, after having been three days under the sentence of death, to be the progenitor of promised seed innumerable, who can fail to see a shadow of that greater sacrifice which God designed in after ages to accomplish, and of the glory that was to follow. It was however but a shadow ; for in regard to interest and effect, how immense the difference ! In the one, we see a man yielding up a sacrifice at God's command ; in the other, God accomplishing a sacrifice which man had not the right to demand, nor the heart to desire. In the one, a man expressing his love to his Supreme Benefactor and Friend ; in the other, God commending his love to sinners and enemies. In the one, the offering of a sinner born to die ; in the other, the offering of the Holy One, made man, for the very purpose of dying. In the one, the substitute of a lamb provided ; in the other, a thrice reiterated cry for some substitute, but none possible. In the one, an instructive example ; in the other an example resplendent among other examples as the sun amidst the stars, and also an expiation wide as human guilt, and durable as the human soul. And to sum up all, in the one we behold the love of a man towards God ; and in the other, the love of God towards man.

And now, Brethren, in view of these things will you withhold aught which the God of love demands at your hands ? Will you question the wisdom or the goodness of any providential dispensation ? Will you expect or greatly desire exemption

from the trial of your faith ? Or will you turn away from the voice that proclaims, " To him that overcometh will I give to sit down with me on my throne, even as I also have overcome and am set down with my Father on his throne." " Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Amen.

For the Christian Spectator.

*On Social Worship.**

THE duty of worshipping God is clearly taught by natural religion. If there be in the universe a Being possessed of infinite perfection, who is our Creator, preserver, and benefactor, reason instantly conducts us to the conclusion that we are bound to give him our undivided homage. This principle is so plain and palpable, that we find it has not been buried even in the rubbish of heathen superstition. The benighted Hindoo recognizes it when he falls down before his idol. The wildest savage in the wilderness does not lose sight of it ; for he ' mutters his nightly orisons to the stars,' and offers his uncourtly homage to the Great Spirit, whose peculiar residence, he fancies to be beyond the hills.

The origin of social worship is easily traced to the peculiar constitution which Providence has given us. As we are made to mingle in the same pursuits, and for the same ultimate end, the author of nature has endued us with sympathies, with a manifest reference to the promotion of our mutual happiness. In consequence of this most wise and benevolent arrangement, we are enabled to alleviate each other's distress, and

* For several thoughts in this article, the writer is indebted to Doctor Dana's excellent dedication sermon.

heighten each other's joy. Hence too, we naturally come together at a throne of grace; and where two or three are met, and the affectionate sympathies of several hearts are awakened, there is often a fervor, an energy, a prevalence in prayer, when the separate devotions of each in the closet might be languid and unavailing. Upon the same principle, it is natural that there should be a peculiar fervor, when we mingle our devotions with those of the great congregation. Let it not be said that all excitement of religious feeling that is produced by external circumstances is merely artificial, and therefore to no good purpose: for these circumstances, it should be remembered, are ordered by infinite wisdom, with reference to this very end.

It appears from the sacred history that ever since men began to call upon the name of the Lord, there has been a disposition to consecrate some particular place as the scene of their worship. Notwithstanding the throne of grace is equally accessible from all places, and though prayer derives no part of its efficacy from the circumstance of its being offered from any particular spot, still there has always been a propensity in good men to have some place sacred to Jehovah, which might serve as a kind of gravitating point to their devout affections. During the patriarchal age, we read much of the erection of altars; and one celebrated patriarch set up a pillar in token of a special revelation which God had there made to him, and which seems afterwards to have marked the spot which was consecrated by frequent intercourse between him and his maker. We have no evidence, however, that there were any stated places of public worship, until an early period in the Mosaic dispensation, when we find particular directions given by God for the building of the tabernacle. This was of such a size that it could be conveniently borne by the Israelites, during the period of their wanderings in the wilderness. Here

God condescended to make his special residence, to manifest his glory in a peculiar manner, and from time to time, to make special revelation of his will. In a later period of this dispensation, the grand place of the Jewish worship was the temple; and this continued in circumstances of greater or less magnificence, until the Jewish economy finally gave way to the milder and more perfect dispensation of the gospel. From a period in the Jewish history, which it is not easy accurately to define, we find frequent mention of other places of public worship, by the name of synagogues; which seem to have answered very nearly to our parish churches, and which still exist among this people at the present day. After the final destruction of the temple by the Roman army, when the end for which this dispensation was designed, had been accomplished, and the Christian religion was introduced by the advent of the Messiah, the same disposition still appeared for consecrating particular places to the immediate service of God. And though for a while, on account of the opposition which Christianity had to sustain, the disciples of Jesus had no public places of worship, they had still private apartments, where they were wont to assemble, to perform social religious services. But after the gospel had triumphed in some measure, over the opposition of its enemies, and the banner of the cross had waved from the palace of the Cæsars, houses of worship began to be erected, dedicated to the Christian's God: and from that time to the present, amidst all the conflicts and convulsions to which the church has been subject, the temples of Christian worship have risen wherever the gospel has been known. It is true indeed that in our houses of worship there is not the same powerful appeal to the external senses, which there was in the tabernacle and the temple. We do not hear the voice of Jehovah speaking to us from between the cherubim; nor have we

any thing to do with those splendid rites which were fitted to overawe the senses by their superlative majesty. But though in our temples, there is no sound to be heard like that which overwhelmed the astonished Jew, still if we will listen, we shall hear God speaking peace to his people. Though we have no high priest arrayed in robes of royal magnificence, to enter into the most holy place, yet we have a Great High Priest who has passed into the heavens, whose intercessions for us are always prevalent. Jesus, though unseen by mortal eyes, walks in the midst of the golden candlesticks, and blesses with his special presence every christian congregation. Never was language more expressive of the feelings of a good man, in relation to the social services of the sanctuary than that of the holy Psalmist: "How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." We will now consider briefly some of the reasons which render the house of God so desirable and delightful a place to the christian.

1. In the first place, it is so, *because here God condescends, in a peculiar sense, to display his majesty and glory.* The Christian's worship is entirely spiritual. There is no glory in the sanctuary, as there was in the Jewish temple, that can be discerned by mortal eyes; and with the careless and inattentive worshipper there may be little that distinguishes the house of God from the scene of his worldly cares and employments. But we can never yield to the worldling who says there is no glory here, because he does not discern it. If he will discover this glory, he must leave behind him all worldly cares; he must throw down that load of sinful vexations with which he allows himself to be encumbered; he must have his spiritual vision corrected, and be able to discern objects by the eye of faith; he must come prepared to surrender

himself to a deep impression of the Divine majesty: and when he has done this, we venture to say that he will be cured of his incredulity. Yes, there is a glory in the sanctuary, which sometimes overawes the pious soul, and makes him feel almost as if he were standing on the threshold of heaven.

Here Jehovah reveals himself to us as a *Father*. Though we have been disobedient and prodigal children, he opens to us the arms of his compassion, and endeavors by the most endearing promises to allure us to his residence in the heavens. He spreads before us the treasures of his love, and bids us as welcome as though we had never forfeited his favor. Here he condescends in a peculiar manner, to recognize us as the children of his own adoption;—to listen to the cry of our necessities;—to cheer our souls with the tokens of his love; and to give us transporting views of that inheritance which he designs for us. From the glory which fills the place of the Christian's devotion, how often has he been able to recognize a Father's voice, while he has seemed to lean upon a Father's bosom with filial confidence, and had his soul filled, and elevated by the spirit of adoption.

Here too, He reveals himself to us as our *Redeemer*. It is in the plan of salvation which the gospel discloses, that the glory of the Divine character is pre-eminently illustrated. Here Jehovah is seen taking an attitude which has astonished the universe. I dare not attempt to penetrate the veil that rests upon the mighty scheme of man's redemption: it is a subject which in all its vast extent, the curiosity of angels is not permitted to explore: but without any such presumptuous scrutiny, we can discover a glory in this plan which dazzles and overpowers us. God manifest in the flesh! God redeeming a world from ruin! Oh how sweet is the relation which the Christian sustains to his Redeemer; and how sacred is the place where

the mysteries of redemption are unfolded! Well may the thought that our Redeemer is here, sanctify the place to our souls, and spread over it a mild and peculiar glory.

Here also Jehovah is present as our *Sanctifier*. He sends down a divine influence upon our souls to nourish the principle of spiritual life, to quench the fire of unhallowed passion, to chase away the shades of gloomy discontent, and to restore the soul to the paths of righteousness and peace. Let the Christian say, whether he cannot testify from his own experience, that God the Sanctifier is here. Let him say whether his most decisive spiritual victories have not been gained, while he has been sitting at the feet of mercy in the house of God;—whether he has not sometimes found himself greatly strengthened for the duties of the christian life by the enjoyment of religious ordinances: and let him say, whether his humility has ever been more deep, his confidence in God more unwavering, his hope more triumphant, or his joy more complete, than when he has been encircled with the majesty of God in his temple.

Here also are witnessed the displays of sovereign grace in the conversion of sinners. Here the careless are awakened; the anxious and enquiring comforted; the bold transgressor reclaimed; and even the infidel is sometimes seen disarmed of his infidelity, writhing under the power of conviction, and making an agonizing effort to reach the cross. In all this, the believer discovers a glory which is unutterable. In every renewed soul, he contemplates a mirror which will reflect the attributes of the Godhead forever.

2. Another circumstance which renders the sanctuary a most delightful place to the Christian is, that *here God condescends to speak to his people*. In different ages of the world, the medium of divine communication to men, has been very different. Under the Mosaic dispensation, it was common for the Most High to

speak with an audible voice from the Shekinah, or visible glory which rested over the mercy seat; and it was not improbably from this that the heathen have borrowed many of those forms of solemnity, which they have given to their pretended oracles. But as the dispensation under which we live is more spiritual, it has pleased God to address his people mediately, through his ministers. The treasure is indeed committed to earthen vessels. The message is entrusted to men of like passions with others. Still the Christian ministry is a divine institution; and if the gospel is preached, it is as really God who speaks, as it was when the mountain shook, and Moses trembled and quaked because of the Divine presence. But the Christian needs no evidence beyond his own experience that the message delivered here is from God. If his pious affections have become languid, in the sanctuary, he expects some message from heaven by which his strength will be renewed. If guilt strikes its sting into his soul, here he hopes to find some antidote to counteract its poison, and restore peace and health to his conscience. If temptation assails him with peculiar violence, here he is furnished for the conflict, and strengthened for a victory. If affliction wounds and breaks his heart, where rather than in the sanctuary does he expect his Father will address him in the language of peace and consolation? No wonder that the Christian should love the place in which his God condescends to speak to him. No wonder that he should exclaim, "How amiable are thy tabernacles, O Lord of Hosts," while he is sitting, as it were, at the feet of Jesus and receiving instruction from his lips.

3. The tabernacles of the Lord are amiable in the eyes of the Christian, *because there he enjoys communion with God*. Let not the poor, prayerless worldling here meet me with the charge of enthusiasm. Let him not say that the pleasure which

the Christian enjoys at the throne of mercy, the tranquility or the rapture that pervades his soul, is only the fancied joy of a fanatic, and springs from a heated or disordered imagination. If it be so, then were Abraham and Isaac and Jacob enthusiasts. If it be so, our religion is all a fable. Do you ask, how such communion between the great God and feeble mortals is possible? I will tell you. The Christian approaches the throne of mercy through the mediation of Christ, and pours his supplications into the bosom of his God. His soul is elevated in grateful adoration of the Divine perfections, and he sends up alternately his confessions, and thanksgivings and petitions into the ear of mercy, and on the other hand the Great Jehovah looks down upon him as upon a child; lifts upon his soul the light of his countenance, and fills him with joy unspeakable and full of glory. This is communion with God; and let the Christian say whether it be a fiction. I pity the man who dares to suspect that it is not a reality: for even Charity herself must regard him as dead in trespasses and sins.

4. One other circumstance which I shall mention, that endears the house of God to the Christian, is that *it is the gate of heaven*. It is the gate through which the myriads of the redeemed have passed, who are now in glory. Here our beloved friends who have gone before us to heaven, were trained to those divine employments by which they are now entirely occupied: and here too is our preparation for the same glorious scenes going forward. By the instructions which we receive, by the divine influence which is exerted upon us in the sanctuary, we are to become meet for the inheritance of the saints in light. Here also the Christian receives pledges of future felicity. In the joy which sometimes takes possession of his soul, in the sacred elevation of feeling which often carries him above the world, he is enabled to anticipate something of that rapture which he will feel under an exceed-

ing and eternal weight of glory. If we can mingle in the employments of angels in the sanctuary above, we must learn to catch their strains in the sanctuary below. If we expect ever to take the songs of redemption upon our lips in the heavenly temple, we must have our souls attuned to this delightful employment in temples made with hands.

It is a thought full of comfort to every sincere worshipper, that he is soon to mingle in the pure and perfect worship of heaven. Here, even in our more favoured seasons of social devotion, we feel that our services are imperfect;—that our good affections, when viewed in relation to the object upon which they are fixed, are comparatively languid: and sometimes the seasons of our holiest communion are embittered by the suggestions of the adversary, or the rising of unhallowed affections. But in the upper sanctuary, it shall not be so. In that world of light and purity, God shall be the all-engrossing object of the soul. The last tear of bitterness will be shed; the last vestige of pollution will be wiped away; the final struggle with the adversary will be over, before the soul has passed the boundary between earth and heaven. There the Christian's joy will be full. His worship will be purified from all imperfection, and while he mingles in the company of the first-born, he will join with them in the song of redemption without a discordant note.

Oh what amazing joys they feel,
While to their golden harps they sing;
And sit on every heavenly hill,
And learn the triumphs of their king.

When shall the day, dear Lord, appear,
That I shall mount to dwell above;
And stand and bow amongst them there,
And see thy face and sing and love.

COLENS.

For the Christian Spectator.

*On the Nature of the happiness
promised in the Gospel.*

IN every system of religion, the final thing to be gained is happiness.

This is the object of its institution. This is the resting place of all the hopes, and the aim of all the exertions of its votaries. The *nature* of the happiness which any system offers in its promises, is then an admirable, perhaps an unerring, criterion, by which to decide its truth or falseness. Mankind recognize it as such in the common opinions which they promulgate, respecting the character of systems of religion. How often is the system of Mahomet denounced, because it promises a paradise of sensual abominations. The objection is wielded with the triumphant consciousness of its power, and with entire success.

All the happiness which man has capacity to enjoy, is comprehended in three species, sensual, intellectual and moral. Of these, the first is so gross and bestial, that its indulgence is ever connected with reproach and shame. I allude more especially to our licentious passions, against the gratification of which, the Former of our bodies bears, even in his Providence, decisive testimony, by constantly connecting it with degradation and disease. Every system therefore which proposes such happiness to its believers, will share the fate of Islamism, in the regards of all who have common virtue and candor.—Of the latter two species of happiness, either is worthy the pursuit of the immortal mind. Such, however, is the constitution of our nature, that the faculties adapted for intellectual and moral happiness, exist in intimate and harmonious union. In consequence, the enjoyment or loss of the one, will be connected in a greater or less degree, with the enjoyment or loss of the other. We are acquainted with no order of beings in the ranks of rational existence, whose faculties are wholly intellectual or wholly moral. Every system then which promises other happiness than sensual must promise happiness intellectual and moral combined. Doubtless, however, moral is much superior to intellectual happiness.

Mankind in general give evidence that this is their decided sentiment, by the unhesitating preference which they give to the enjoyments of social and domestic life. The learned are more purely intellectual; but remember that they became so, to subserve the ends of duty or to acquire renown. Even they love the fireside best.—The system therefore which promises an intellectual heaven, cannot be brought into competition with that which promises one where moral happiness shall predominate.

Where then is the system which can compare with the system of the Bible? The promises here unfolded, offer a heaven in which both the intellectual and moral faculties, shall be exercised in perfect purity and with the utmost freedom. There the grosser senses shall never enter; but all the powers and affections of the mind and heart, washed from every stain and made bright as the burning seraph, shall reign unbounded, receiving and imparting ineffable happiness and glory. There the best, the noblest, the purest faculties of our nature, shall flourish with the vigor of unfading youth, and shine with the glow of supernal beauty. All this shall be experienced, throughout an endless progression of ages, and with unceasing delight and glory as the eages shall roll away. All this shall be shared in the blessed communion, of the general assembly and church of the first born, of the spirits of the just made perfect, of an innumerable company of angels, of Jesus the Mediator, and of God the Judge of all.—If there be happiness beyond this, *we* do not know it, nor *can* it be revealed to *us*. If there be happiness beyond this, *man* not only will not but he cannot enjoy it. We *can* conceive of none more perfect: none more perfect *can* be offered us to enjoy.

While then, the nature of the happiness which any system proffers to its believers, remains a criterion of its truth, the system of the Bible must remain without a rival. I do

not say that no system *has* proffered, but that no system *can* proffer, happiness paramount to that promised in the Bible. It is palpable that none has proffered any, which was not infinitely inferior. The Bible has promised an unequalled happiness in heaven, and that this happiness shall be unceasingly augmented throughout eternity. What *could* it do more? What could God do more, if he did not resign his empire and abdicate his throne? If then the nature of the happiness promised by a system of religion, be a criterion of its truth, is not the Bible *perfectly* true?

In the same manner, and with similar force, might I urge the argument in favor of the Bible, from the character which it gives of God. The character of any author of a religious system, is necessarily much un-

folded in that system. It will be blended with all its peculiarities and mark them. Here also the Bible stands pre-eminent and alone: it gives to God every perfection, both intellectual and moral. The detail of his attributes need not be presented; suffice it to say, that it is impossible to conceive how any thing could be added to them. If the author of a system be a perfect being, it is rational to believe that his character would be enstamped upon it. The Bible presents in strong colors the lineaments of the Divine character; i. e. the lineaments of such a character as we, with the light of nature simply, must confess to be Divine; and we therefore infer that it contains only perfect truth. A perfect being cannot lie.

Y. J.

Miscellaneous.

For the Christian Spectator.

*The influence of Christianity on the political and social interests of man.**

THE history of nations does not present a change in the affairs of men, nor the history of the human mind a change in their opinions, so wonderful in its nature, or so important and durable in its consequences, as that great moral revolution effected by the introduction and establishment of Christianity. The influence of this upon the *temporal* interests of society it is my present purpose to

* The following are the principal works consulted on this subject:—Gibbon's Rom. Emp., Watson's Apol., Montesquieu, Vattel, Neckar's Inf. of Relig., Hallam's Mid. Ages, Warburton's Div. Legation, Vailers on the Reformation, Chateaubriand's Gen. of Christ., Ryan's History of Relig., Publications of the Mass. Peace Soc., Grotius de Jure Belli.—The Sermons of Laget on the subject, were not seen till after this dissertation was completed.

contemplate. In doing this, I might proceed to detail the principles and precepts of our religion, and show how they must bear upon society, how they must produce the several virtues of public and private life, how, by touching every secret spring and chord of the social machine, they must give to all its movements not only that order which promotes general security, but also, if I may so say, those harmonies and melodies, which impart to life a new and higher zest. All this, however, might perhaps be called mere fine spun speculation. It is better therefore to look at facts, to consult the pages of history. But here is a difficulty.—Historians have thought nothing important but battles, and blood-shed, and sieges, and captures. They would have been undone for materials, says Socrates the theologian, had men been honest and peaceable. The influence of Christianity we must learn, therefore, mainly from their incidental remarks, and from contras-

ting the different states of society which thus betray themselves. Besides, in investigating this subject, we must bear in mind what Paley has well observed: "Religion operates most upon those, of whom history knows the least, upon fathers and mothers in their families, upon men-servants and maid-servants, the quiet villager, the manufacturer at his loom, the husbandman in his field." Still it is true, Christianity has stamped upon the social and political condition of men new and interesting features.

I need not here exhibit the state of the world, when its author appeared in the flesh. Suffice it to say, it is properly termed the *fulness of times*. An impression had gone abroad that a splendid character was about to come upon the stage—the tumults of battle were hushed—the din of politics stilled, and the whole world put, as it were, into an attitude of silent and anxious expectation. Jesus was born. But the Jews despised him; the Romans gave themselves to their amusements and luxury. Yet our religion made a silent progress. It soon gained its way to the capital, and even to the imperial palace. Roman governors became jealous—pagan philosophers affected to despise—idolatrous priests were alarmed and enraged—all united to oppose and destroy it. Still it moved on. Superstition gradually gave way, and Christianity after a variety of fortunes became in the reign of Constantine the established and national religion. This event has secured for Constantine a lasting remembrance.

The throne of the Cæsars on which he sat has crumbled to dust—the city on which he bestowed his wealth and his name, having exchanged the cross for the crescent, presents now in the hands of the Turks few mementos of its founder; but the religion which he cherished still lives, and its effects are felt over almost the whole of the habitable globe.

In pursuing my subject let me call your attention, in the first place, to

such changes in the *Roman* administration as appear connected with Christianity. You will not suppose that under the circumstances of the Roman empire, Christianity, even when made the national religion, could produce its full and genuine effects. There was a vast counteracting influence in the number, rank, and authority of the pagan population, who were attached to old principles and policies. Besides, in all cases, the features of government, like those of individual character, change but gradually. Still there are traits in the administration of Constantine and some of his successors which exhibit the influence of Christianity.—I will mention but two or three.—Religious toleration is one. This you hardly expected perhaps, because the enemies of revolution have maintained that this was a trait of ancient paganism, and endeavoured to disparage our religion by contrasting the factions of the christian world with the cool and forbearing spirit, which they ascribe to pagan rulers, philosophers, and priests. But this is not justified by facts. In Rome, from the earliest periods of the republic, magistrates were requested to prohibit all religious worship which was not conformed to the national mode. In the most polished state of the empire, we find the patron of philosophy and letters, (Mæcenas,) saying to Augustus, that he ought to worship the gods of his country, and to *hate* and *punish* those, who followed a new religion. And from the edicts of the persecuting emperors after this period, it appears that the same principle of requiring all to follow the customs of the nation actuated them. The christians, they say, depart from the ceremonies of their fathers. Indeed, you can hardly account for the persecutions, if toleration had been a trait of the Roman government. The christians could not give the emperor any occasion to fear their *influence at court*, for they had none, nor their *influence among the people*, for they were advocates of

passive obedience. And the jealousies of individuals, the interested suggestions of the pagan priesthood and the superstition of the populace, which were perhaps the real source of the persecutions, could not have induced them to sanction violence and cruelty so enormous, had it not been consistent with Roman politics to punish religious innovations. In fact in the third century this subject had become so important a part of Roman jurisprudence, that the constitutions relating to it were published and commented on, and made a serious study of the civilians. You will find that rational and conscientious toleration first discloses itself under the christian religion. Constantine had something of this trait. Do you say, so had Julian? He had the semblance of it. But what if he had the reality? Paganism could claim no praise for it. He had received a christian education—he had been a reader in a christian church—and it was here that he learned those higher and sounder principles which Gibbon has so complacently exhibited as the fruits of Paganism.

There was a change also in the Roman affairs in relation to the poor. From the time that Rome began to extend her arms, and exact her tributes from conquered provinces, she had made some provision for the poorer classes of her citizens. A portion of her income was periodically distributed among them. As the empire was enlarged these distributions became more frequent and liberal, till finally they afforded a daily supply of provisions to a proud and lazy multitude. This policy was bad. It left the poor population idle, and of course discontented and vicious, ever ready for the designs of the demagogue. It gave them meat and drink, but furnished them with no means of those more lasting comforts equally essential to domestic ease. It furnished no shelter in the storm—no couch for the day of sickness—no retreat for infirmity and age. Beside this, the distribution extended

only to Roman citizens; all others were excluded, and had no place in public or private regard. But Christianity had no such distinctions. The rich churches made contributions to their poorer brethren. They educated orphans. They extended their charities to persecuting enemies. During the famine and pestilence under Maximin, the Christians distributed bread among the destitute pagans, and took a generous care of multitudes, whom their pagan relatives had forsaken. Before the persecution of Dioclesian, the churches had gained possession of landed property, and were able to make regular establishments, and systematic exertions for the distressed. When Constantine ascended the throne he entered fully into their benevolent designs, and manifested a regard for the poor, which was altogether novel in a wearer of the purple. Afterwards the empress of the great Theodosius was found in the hospitals administering to the sick with her own hands. Pagans themselves acknowledged the change. Even Julian confesses it. In his ardor to save the dying cause of idolatry, he earnestly exhorts his pagan priests to imitate the christian teachers in shunning scenes of amusement, and especially in practising benevolence and charity.

Another effect of Christianity is disclosed in the edicts of Christian emperors against those impure and licentious indulgences, which pagan officers had not only permitted but countenanced and increased by their own example.

But I hasten to the last circumstance of change to which I shall now allude, those customs which tended to destroy the feelings of humanity.

The custom of punishing by crucifixion, fostered in the Roman citizen a proud sense of superiority to all other men, and an idea that they might inflict on them any species of cruelty. This was abolished when Christianity became the established religion. Superstition might and prob-

ably did operate in this. But the custom indicated and cherished a cruelty which could not co-exist with the tender spirit of our religion.

The influence of the gladiatorial shows was still greater. They were a school of savage and remorseless cruelty. They originated in revenge—the slaughter of innocent captives to appease the *manes* of those, who had been slain in battle. They were cherished by government to foster the spirit of war, and at length became necessary to gratify the love of bloodshed which they had created. They infused such a spirit into the nation, that the noblest citizens and sometimes even females engaged as combatants, while thousands of all ages and classes and of both sexes sat around the amphitheatre, delighted spectators of the bloody contest. And often when the vanquished gladiator tremblingly looked for the sign of mercy, in thoughtless glee they would devote him, which they could do by merely raising the thumb, to be slain on the spot and dragged through the sand by a hook. You will not wonder that under such institutions, the most civilized people were the most cruel—that the mildness of a Claudius was changed to the cruelty of a Nero. But all this was utterly dissonant with the principles of Christianity, and christians were never found at these spectacles, unless compelled by their persecutors to die at the hands of a gladiator, or called to animate in the hour of martyrdom their brethren thus devoted. As our religion gained influence, this institution declined. The shows were forbidden by Constantine, and were completely abolished after the division of the empire. The progress of christianity is the progress of humane and benevolent feeling.

Before I proceed further I would offer one remark. In this whole discussion it is to be understood, that other causes may have operated with Christianity. Where the cause is complex, it is difficult to assign to each part its appropriate influence.

Experience and the progress of knowledge are no doubt important agents in improving society, and I would allow them their full influence, although a few moments discussion might show that even these are in a great measure indebted to Christianity for their power.

I may now without fear of misapprehension proceed to point out some characteristic peculiarities in the social state and political principles of *Christian* nations.

We will attend first to *external relations*. The grand basis of national law among Christians is a sentiment which in a great degree is peculiar to them, the sentiment that nations in their intercourse are to be regulated in general by the same laws of nature and humanity, which should regulate individuals; that in the most important respects one state is to another what a man is to his neighbor. This just and profound principle is first developed in the history of Christian nations. It was not at any rate the basis of intercourse among the ancients. A nation rather looked upon itself as a separate order of beings, bound to another nation by no ties but those of custom or convention. This was the natural consequence of the local religions of paganism. Even the Jewish system, divine in its origin, but designed only for Palestine, had a similar effect. "O Lord," say the Jews in Esdras, "thou madest the world for our sake; as for the other people, who came out of Adam thou has said they are nothing, they are like unto spittle." The Romans, styling themselves the favourites of Jupiter, called the rest of men barbarians, and felt at perfect liberty to murder and enslave them, provided they consecrated in the capitol some trophy as a token of gratitude to the national deity. And those restless savages of the North, who ravaged their city and finally demolished their empire, claimed the same right to seize the cultivated fields and enjoy the sunny climate of Italy.

As the principle which is the chief corner stone of a just national intercourse was not understood, so the peculiar duties which result from it were disregarded. It is a phenomenon in ancient politics to find a nation aiming to promote the preservation, the rights, the internal improvement of another. It would be a still greater one to find a nation sending relief to distant distress. Show me, if you can, in the records of paganism, a parallel to London repairing at Lisbon the desolations of an earthquake, cheering its terrified and ruined inhabitants with the substantial consolations of money and bread. Show me if you can, the counterpart to Boston pouring, in generous profusion, upon a conflagrated island, the means of subsistence, and comfort, and renewed prosperity.

Further, I ascribe to this same ignorance of the true foundation of international duty, the fact that the grand secret of modern politics, the balance of power, never seems, at least in any definite shape, to have entered into the policies or conceptions of ancient statesmen. In the republic of Greece, if any where, we should expect to discover this principle. But neither Lycurgus nor Solon understood it. The wisdom and authority of the Amphictyons, had they conceived it, could not have brought it into operation. For neither of the states would surrender its own chance of getting the supremacy. Hence the alternate sunshine and cloud in individual states, and the ceaseless commotions in the whole. The balance of power made no part of the Roman policy. Had Rome understood its value, she would not have tarnished her power by a cruel and faithless demolition of Carthage. It was unknown in the states which existed in perpetual conflict after the destruction of the Roman Empire. I have the authority of Villers for saying that it first appeared in the tumults of the reformation.

I have said that ancient nations felt themselves bound to each other

only by the ties of convention and agreement; I may say even these were not inviolable. There was indeed a certain idea of sacredness attached to them, and a violation of treaties is often mentioned as a crime. But it is plain at the same time that a nation measured its obligations by its interests, and observed its engagements or not, just as advantage dictated. And often the most contemptible quibble was thought sufficient to justify the basest violations. The Platæans engaged to restore the Theban prisoners, but returned them lifeless corpses. A Roman general having agreed to restore to Antiochus half his fleet, caused each of the ships to be sawed in two. On this subject, the Romans never thought of consequences as to individual citizens. The treaty at the Caudine Forks was broken, although it involved the lives of the Consuls. Fabius was obliged to sell his patrimony to fulfil an engagement, which the Senate would not recognize. Still in many cases the Romans exhibited a noble superiority to the meaner artifices of state. They made known to Pyrrhus the treachery of his physicians, and sent back in chains to the Falisci the man who had offered to betray the children of the king. I cannot dismiss the subject of treaties without alluding to the custom of guarantying them by hostages. It was one of the earliest practices of ancient nations and has sometimes been imitated by the moderns. The lot of those who were given as hostages was unfortunate indeed. The treatment of such was regulated by no fixed and acknowledged rules. In case the treaty or stipulation was violated, their persons and lives were in jeopardy, and history is swelled with stories of their sufferings. The influence of Christianity has been manifest in prescribing more humane rules for their treatment and in gradually doing away the custom itself.

On the subject of international relations I will mention but one topic more, the custom and accompani-

ments of war. The history of the world before the Christian era is but the history of war. The subsequent periods present a picture most lamentably similar. Forbearing and peaceable as Christianity is, it has not been able to eradicate this cause of desolation and woe. Even in this age, we may say in the language of Dwight,

War's iron car in thunder rolls,
From medial climes to distant poles.

It is a still more melancholy fact that religion has been associated with so barbarous a custom. It was not strange that the Koran should be imposed by aid of the sword—but that while the successors and followers of the impostor were doing this, Charlemagne should be ravaging the Saxones to establish Christianity is a phenomenon indeed. That superstitious sensibility should weep because Jerusalem was profaned by the Saracen, was natural enough; but that the Christian Church, her priests and her laity, should think it praiseworthy to drench the world in blood for its rescue, is truly singular. Strange inconsistency! The man who could say he would not wear a crown of gold where his master had worn a crown of thorns, could yet conduct an expedition, which brought death to thousands, and misery to thousands more. Christian bishops who dared not use the sword or the musket, lest they should be guilty of shedding blood, have yet been seen armed with clubs, and leading to the field of battle their retinue of vassals.

It has been said that the primitive Christians abhorred the custom, and that it was not till Constantine converted the cross into a standard that they were brought to fall in with a practice so totally at variance with their principles and feelings. The Cross was omnipotent. If in addition to this we consider the original character of those northern people from whom the Christian nations of Europe are derived, we shall not wonder perhaps that as yet our religion has done no more to extermi-

nate war. That it is tending to do it, I fully believe. Christianity has in every age produced some who were genuine peacemakers. Sometimes her ministers have been known to rush in among infuriated combatants with their bibles and crosses, that they might quell the rage of war. And ever since the reformation, both its necessity and its justifiableness have been questioned. Here is not the place to discuss the subject. I only say that I ascribe the labours of Erasmus and of his followers down to Philo Pacificus, to the influence of Christianity; and when I remember how many cruel and now exploded customs were once thought even by christian nations to be necessary and right,—when I remember that for a long time it was usual to burn heretics, to propagate the gospel by violence, to judge the accused by the ordeal or by judicial combat,—when I remember that in the eleventh century the Scotch were in the habit of bartering away their wives, and even in the fifteenth there was at Bristol a regular market for selling children to the Irish,—when I remember these things and consider that they have all disappeared before the progress of Christian light and knowledge, I cannot believe with our venerable Adams, that wars are as necessary to the political world as volcanoes and earthquakes are to the physical; I cannot think it an enthusiastic dream to expect that at some future period the sword will be changed into the ploughshare, and the spear into the pruning-hook, and men learn war no more.

But if Christianity has not destroyed the custom, it has lessened its evils. The use of gunpowder and of new species of weapons has done much to diminish the horrors of actual conflict, but religion has done more in amending the rules of warfare. It has introduced new and better principles as to *the occasions of war—the extent to which it should be carried—the conduct of private subjects of belligerent states—the mode of celebrating victories—and the effects of*

conquest. In all these points I might exhibit a striking difference between christian and heathen views. But it is in the *disposition towards the enemy* that Christianity has achieved the greatest miracle. The old precept "hate thine enemy" was fully exemplified in Pagan warfare. That courtesy, which is now so common between the commanders of opposing armies, hardly entered the conceptions of a Grecian or Roman general. The hostile heroes of Homer would not have understood the conduct of him, who sent the finest of his melons as a present to the king he was besieging; it better comported with their character to call each other dogs and drunkards. A still greater contrast appears in the treatment of prisoners. Modern practice secures their lives and property and honour—and sends them upon a bare parole to enjoy the blessings of country and home. For the wounded it furnishes hospitals, and surgeons, and nurses. We have known an English officer bid the surgeon away from his own bleeding body to dress the wound of his prisoner. But in ancient warfare the fate of the captive was, for the most part, slavery or death. I know you can point to striking instances of humanity in ancient story—you can tell me of Scipio and of Titus at Jerusalem;—and you can point to striking instances of cruelty in modern times—you can tell me of the soldiers who were drowned in the straits of Calais—you can say that even our venerated forefathers beheaded the captured Sachems and enslaved their women and children. But these on both sides are exceptions. Humanity is the general feature now—cruelty was the general feature then.

It is time to pass to the subject of *internal relations*. I mention first, the principles of legislation and the character of the laws. There is very little of fixed principle in heathen legislation. You will find more of this in Roman than in Grecian affairs, but in both it was not *princi-*

ples, but *circumstances*, which ruled in their deliberations. Hence, let me say in passing, the favourable influence of their government upon eloquence. To carry a point an orator had only to dwell upon the circumstances of the occasion. A modern orator must aim at principles—I do not mean that ancient lawgivers did not seek the permanency of their institutions. Most of them did. We know the story of Lycurgus. But their institutions were in the outset arbitrary, founded upon *circumstances*, not upon settled principles of morality and right. Christianity does in civil affairs what it has done in the little kingdoms, and republics in its own bosom—it develops principles, which are to guide in every change of affairs.

And as to actual laws if we were to compare a pagan and a christian statute book, we should find here overwhelming testimony in favour of the true religion. We should find the laws of the latter in the main far less severe, and at the same time far better calculated to secure obedience.—In fact I might go through the whole structure of government, and show that the tendency of Christianity is to promote freedom, security, and prosperity. Just compare in your own recollection, a christian and a pagan or Mahometan government. Take for instance Turkey, and run over the other nations of Europe, and you will be struck with the fact that as our religion is the more unadulterated, the contrast is the more obvious.—In the catholic countries whose religion is polluted with pagan superstition there is an approximation to pagan despotism. The testimony of Montesquieu confirms my views. "Christianity," says he, "is a stranger to despotic power!" Further, it is a curious fact, that in most christian countries we find a civil constitution, which the profoundest of ancient historians considered a political dream. In all nations, says Tacitus, the people, or the nobility, or a single individual governs, for a form of govern-

ment composed of all three at once, is but a brilliant chimera. "The existence of such a government," remarks Chateaubriand upon this quotation, "was reserved for a religion, which while it maintains the most perfect moral equilibrium, admits the establishment of the most perfect political balance." "The divisions of the three orders, unknown to the ancients, has produced among the moderns a system of representation which may be classed among the three or four discoveries, that have created another universe."

I mention, secondly, a peculiarity in modern politics, which deserves particular notice, the separation of civil and ecclesiastical affairs. In pagan nations they are intimately connected. In Rome the machinery of government could not be moved without the agency of the priests. They had almost complete control over civil and military affairs. A magistrate could not risk an induction into office unless sanctioned by the sacred lightning, nor could a general or admiral hazard a battle if the chickens refused to eat. Few in such cases would dare, like Claudius, to throw them into the sea, with the contemptuous sneer, "then let them drink."

The office of Chief Pontiff was so important that the Cæsars found it necessary to secure it for themselves, and even the christian emperors were obliged to do this so long as pagan priests retained their authority over a superstitious populace.

There was the same connexion of civil, and religious powers in Egypt and Greece. The Grecian priests were ranked next to their kings and chief magistrates, and often enjoyed an equal dignity. A single instance will illustrate their influence in military affairs. In the battle between Alexander and Darius, when the Macedonians were on the point of giving way, the soothsayer of Alexander advanced into the front rank, clothed in white, and exclaimed that he saw hovering over the king's head an eagle, the token of victory, and

pointed with his finger to the heavens. The soldiers believed it—rushed afresh to contest—and gained the victory.—No one could discharge the duties of king, in Egypt, till he was vested with the title and authority of priest, nor in Persia till he had understood the discipline and wisdom of the Magi. Even the emperors of Japan and China, it is said, have formerly possessed the pontifical function.—But in the original system of christianity there was nothing analogous to this. The primitive teachers never intermeddled with the political affairs of converts, and never made politics a matter of instruction except to enjoin upon all to render to Cæsar the things which are Cæsar's, and to God the things that are God's. The officers of the church for a long time possessed only censorial and advisory powers. But their authority was enlarged by the christian emperors. They gradually gained influence in the state. At length they declared themselves amenable only to ecclesiastical tribunals. The verdicts of Bishops were clothed with the authority of law, and the Judges were obliged to execute their decisions. The splendid revenues bestowed on them, advanced their influence, and ecclesiastical assumption proceeded from one step to another till in the latter part of the middle ages the church became an engine of vast political power. The pope enjoyed a supremacy incomparably greater than any Roman Pontiff, or Jewish high priest. He held in his disposal ecclesiastical benefices the world over, and thus the whole clergy of the various nations constituted one body connected by every tie of superstition, and selfishness, and always marshalled at his pleasure. In the plenitude of his folly he presumed to destroy treaties, and to absolve monarchs and subjects from their oaths. The vast lands which fell to the church was another source of her political power. The Clergy held over these lands the same civil jurisdiction that the feudal bar-

ons had over their estates. It often excluded the monarch. The produce of the lands was employed so as to promote the same object, being spent in hospitality to their retainers, or charity to the wandering knights of chivalry, or devoted to the service of public institutions.—These various circumstances supported the domination of the Romish church till Luther blew his war trumpet so fearlessly against the mother of abominations. Men may dispute perhaps about the effects of this protracted reign of religious tyranny. But what ever may be thought on this point, the final result is this—it has come to be an admitted principle that religion, although it must when not diverted from its legitimate uses, shed its benign influence upon all the affairs of men, is yet never to be brought down, as in all but christian countries, it is, from its dignified elevation, to serve as the tool of human government.

Another peculiarity in christian countries is found in the general impression as to those inequalities in rank and property, which are the invariable result of civil society. Look over pagan nations and you see the happiness of the social state constantly disturbed by evils flowing from this source. In some, as in ancient Rome, you see the poorer class in a state of restless jealousy, and envy, attributing all their sufferings to the avarice and tyranny of their superiors, and ready on every occasion to kindle the fires of domestic war, and willing even at the risk of friends, and fortune, and life, to pull down the civil edifice, if they could but destroy the objects of their hatred. In others, as in ancient Egypt and modern India, you find the eternal fetters of cast, binding by an unalterable fate the son to the rank of the father—paralyzing every effort of intellect, and deadening every moral sensibility, and producing through the whole extent of the population a most revolting torpor. But christian societies present a different aspect. Re-

ligion on the one hand teaches that the lawgiver has no right to assign one portion of men to a state of eternal degradation and poverty, and secure to another portion, titles and wealth and power;—and on the other hand she enables her votaries in whatever condition they may be placed, therewith to be content. Her lessons of freedom and equality check the growth of distinctions. Her lessons of obedience and contentment still the agitations of jealousy.—Besides, even in the civil statutes, Christianity makes provision for those who suffer. I have already mentioned what it did for the poor in Rome. I need not tell you what it is doing for the poor in Christendom—I will not enquire whether it is the wisest policy of a state to provide for its poor by law; I only say the fact that such an interest is excited in their welfare, proves how much our religion is superior to all others in strengthening and improving the sympathies of men.

I do not doubt that had ancient writers instead of dwelling upon wars, furnished us with facts upon the common arts of life, agriculture, manufactures, and commerce, we might mark, in the history of these, peculiarities resulting from our religion.—In the first place, it is obvious that where christianity supplants a system of refined idolatry, it must to a considerable extent affect the manufactures, some of them becoming useless and others unlawful. I need not remind you of the silversmith of Ephesus, nor dwell upon the fact that shrines, and utensils for the idol temples constituted one of the most important and lucrative branches of ancient manufactures. Just suppose the general conversion of India,—would it not in this respect affect her manufactures? and who can doubt that the change would be beneficial to her political well being? Christianity makes men active. See its effects on the arts of life among the Hottentots, among the natives of New-Zealand and Otaheite. It was so in the early times of the church. Says

Tertullian in his apology:—"We go to sea, cultivate and improve our ground, exercise mechanic arts, and sell our manufactures. None can complain that we are unprofitable but magicians, wizards, or astrologers, whose lucre must be injurious to the state."—In the second place, the records of ecclesiastical history present the clergy of the middle ages as the fathers of European trade and arts. The vast wastes which belonged to the monasteries were brought into cultivation by the monks and in part by their personal labours. They also cherished in all their establishments the various manufactures, and of course there grew up in them a species of fair, which, in most cases, are the beginnings of commerce. The income from this source was, as I have before said, devoted to hospitality, or to public works. In this way were built bridges, roads, colleges, villages, and portions of the larger cities. "Europe," says Chateaubriand, "owes half its monuments and useful foundations to cardinals, abbots and bishops."—Finally, just in proportion as the precepts of Christianity are applied to the commercial intercourse of men, there must arise, in all its departments, a higher degree of confidence and security and success. Let all classes of our traders settle their cases of conscience under the force of christian truth as presented in the overwhelming eloquence of a Chalmers, and we should hear less about debts, and forgeries, and failures. Our legislators would be less disturbed with the petitions and remonstrances of bankrupts and creditors.

Another important peculiarity in the internal state of Christian nations is the mode and object of education. On this topic I will not expatiate. Just cast your reflections back to the object and modes of education in ancient states, Rome, Persia, Sparta, Athens—glance at the state of education at the present time in Pagan or Mahometan countries,—and then reflect upon our own institutions, or

those of Scotland, and the contrast will strike your conceptions with more vividness than I can paint it.—But you must not stop here. Contemplate the influence of the old monastic establishment upon learning: think of the scientific miracles of the Benedictines and Jesuits; especially notice the gratuitous efforts of the monks to instruct the poor;—then look to those institutions which during the last thirty years have sprung into being, as it were by miracle;—run through their several gradations from the Sabbath School up to the national Education and Bible Societies—consider how they bear upon the social interests of the rising generations and on the political prosperity of their several countries;—and, if you please, follow out their influence upon pagan nations, and remember that all these are the offspring of Christianity alone:—do this, and you must feel with me a new obligation to the *light* which beamed from the lake of Galilee, and rejoice, that although the prince and the powers of darkness have struggled for eighteen centuries to obscure it, it is bursting forth afresh, and its rays shall soon fall upon every dwelling of man.

But some of the most striking peculiarities distinguishing christian from pagan countries, consist in customs and principles, which relate specially to the domestic circle. In the first place, Christianity at the same time that it discloses a future state of being infinitely more glorious than the present, brings forward motives to endear to us *this life*, such as a pagan could never conceive. Hence the fact, that in pagan countries life is valued *so little*, and in christian countries is valued *so much*. You will see how this bears upon domestic happiness if you direct your thoughts a moment to the subject of *suicide*. The superstitions of all pagans encourage this. The Indian widow willingly throws herself upon the funeral pile of her husband. The lover even in the cold forests of the Druids was advised to follow his

beloved into the land of shadows. And with the Romans, philosophy added her sanction to the impulse of superstition. A full-blooded Roman could hardly wish for greater glory than to die like Cato.—But let these notions prevail, and who could count the number of orphans or tell the story of their woes? Again, Christianity strengthens the affection between parents and their offspring. Paganism in all its shapes destroys or weakens it. The pagan mother can throw her infant to the monsters of the desert or the deep—the pagan son can leave his aged father to pain and want. The Ethiopian, before religion humanized him, used to bind to a furious beast the old man, who could no longer labor. The man of *perfect humanity*, as painted by Terence, exposed his infant daughter, and even the elegant and philosophic Plato viewed the custom as a pre-script of right reason. But I need not go back to antiquity. You remember the babe rescued by our missionaries from the jaws of the tiger—the dying female devoured by the jackals on the banks of the Hoogley. How different is all this from the feelings and customs of Christian countries.

On this branch of my subject you will expect me to mention slavery. Would to God that I could enumerate among the achievements of religion, the universal and complete abolition of a practice so detestable and so horrid. But if she is not entitled to a full triumph, she has gained even here honourable trophies. *Christianity has removed many of the causes of slavery.* With the ancients the conqueror could enslave his captive—the creditor his debtors and their families—even the father his children; and it was no compensation for such extensive power that the slave sometimes received a liberal education, became skilled in the arts, or was raised to offices in the state. *Christianity has softened the rigours of slavery.* The slaves even of the most cruel West India planters

enjoy a milder fate than the christian captives in Barbary or the Helots of ancient Sparta.—*Christianity has promoted the emancipation of slaves.* The Romans often emancipated their slaves: but religion has multiplied the instances. Christian councils recommended it, and bishops set the example. *Christianity has at length affected a formal abolition of the trade.* The memory of Granville Sharpe, of Wilberforce, and I ought to add, of the Friends, will be forever precious to the sons and daughters of Africa.—*Christianity will complete this glorious work.* We may for a season still hear the sighs of the captive, and the clanking of his fetters; but they must cease. We will pray for it; we will labour for it.—We will take up and cherish the feelings of the orator of Plymouth—"If there be," said he in a strain of the highest eloquence, "if there be within the extent of our knowledge and influence any participation in this traffic, let us pledge ourselves here upon the rock of Plymouth to extirpate and destroy it. It is not fit that the land of the Pilgrims should bear the shame any longer. I hear the sound of the hammer, I see the smoke of the furnaces where manacles are still forged for human limbs. I see the visages of those, who by stealth and at midnight, labour in this work of hell, foul and dark. Let that spot be purified, or let it not be of New-England. Let it be purified, or let it be set aside from the christian world, let it be put out of the circle of human sympathies and human regards. I invoke those who fill the seats of justice and those who minister at her altars, that they execute the wholesome severity of the law. I invoke the ministers of our religion that they proclaim its denunciations of these crimes and add its solemn sanctions to the authority of human law. If the pulpit be silent, whenever, or wherever there may be a sinner bloody with this guilt within the hearing of its voice, the pulpit is false to its trust."

The last topic to which I will ask your attention, is the condition of females. I should be doing an insult, were I to offer a single remark on the connexion between domestic happiness and the rank and influence of the gentler sex. But we are apt to forget how much we are indebted to Christianity for those ten thousand nameless charms of private and social life, which result from the character of females. When our beloved missionaries tell us of the degradation of woman in India, we hardly suspect that in the polished cities of Athens and Rome her fate was similar. But it was so. And it was so in all the pagan nations, with but a single exception, and that only an apparent one. The northern tribes of Europe had a sort of reverence for the females; yet we totally mistake, if we suppose it the same tender and respectful regard that Christianity inculcates, that chivalry promoted, and the moderns cherish as the sunshine of life; it was simply this; towards a few they indulged a feeling analagous to that with which we look upon Meg Merriels, or the witches in Macbeth, a kind of mysterious awe, because they thought them able to interpret dreams, predict the future, and bind the elements with their spells. In the politics and literature of pagans we can trace all the peculiarities and the evils which flow from female degradation,—despotism and licentiousness in the politics,—dearth of sentiment in the literature.—It has been said that the first work, except the Bible, in which a woman is exhibited as worthy of respect, is a novel by a bishop of the fourth century. Before this, the Greeks had often painted her as beautiful—their sculptors had transformed the marble into a goddess; but neither philosophers nor poets had conceived a lady of moral and intellectual accomplishments. What the highest point of civilization then could not do, Christianity has done. On this point I only add, would that every female in Christendom might know the

greatness of her debt to the gospel, and feel her obligation to do all she can to send it to rescue her sisters from bondage. And she can do much. "Women can be valiant in a cause they love." A christian female converted the natives of the rocky Caucasus. Christian females can convert the world.

From what has been said it is plain that Christianity has a most beneficial influence upon the temporal interests of man—that it has improved the political state both as to external and internal relations, wherever it has been embraced.—But I have not exhausted the subject. Volumes might be written. To show you fully what our religion has done, I must lead you through the history of every nation upon which its light has shone, and tell what it was when enveloped in the mists and clouds of Paganism and what it became when these vanished before the rising sun of righteousness.

But I will close with merely directing your thoughts to three. Think of the ancient Gauls, of the German nations, and of our Saxon ancestors. Wander for a moment among the oaks of the Druids—witness their cruel mysteries—enter the hall of Odin—the paradise of heroes where they drank healths in the skulls of slaughtered foes.—Look now at the same countries under the influence of Christianity. Look at *Christian France* and contemplate the miracles of Massillon and Bourdaloue. Look at *Christian Britain*, by her commerce uniting in friendly and advantageous intercourse the most remote and most dissimilar nations, and carrying by her navies the blessings of civilized life through the Northern and Indian and Pacific Oceans. Above all, contemplate *Christian Germany*. I would have the enemy of missions look here:—I would have every honest statesman and every lover of freedom look here. It was *Christian Germany*, that sent out in the person of her *reformers* the principles which are to renovate the

world,—the principles that kindled a *flame of liberty*, which, in spite of every effort of civil and religious tyranny to smother it, went on brightening and rising,—shot across the opposing waters of the Atlantic,—consumed the fetters which held in bondage our beloved and unequalled country—and is now reflecting back upon the old world its light and heat;—a flame which will continue to blaze and extend itself till every hiding place of despotism shall be, as it were, tried by fire, and our world come forth, in the splendor of a new creation to a destiny full of happiness and glory.

F. W. H.

For the Christian Spectator.

On Punctuality in the fulfilment of engagements.

THAT was a high and a just eulogium which the pious and enlightened monarch of Israel passed upon the Scriptures of eternal truth, when he exclaimed, “The law of the Lord is perfect.” Whoever impartially examines them, will be impelled to a full concurrence with such a sentiment. They throw a flood of light upon every subject respecting which it is necessary for man to have any knowledge. They inculcate all those virtues which can impart excellence, dignity and glory to character. They repeatedly and most sacredly enjoin the practice of all those duties which fit man not only for the higher enjoyments of the future, but of the present world. In the first place, they require him to render a supreme and an unabated affection to his Maker. In the next, they command him to love his neighbor as himself. This duty, as well as the former, is branched out into an immense variety of forms. In all his intercourse with his fellow creatures, man is to exhibit an example of forbearance, meekness, kindness, generosity, and uprightness. He is, at all times, to do as he should like to be done by. He is to be punctual in the fulfilment of all his en-

gagements. On this duty the bible is most explicit—and it is one of no ordinary importance. From the very constitution of civil society, from the mutual dependence which subsists among different members of it, frequent contracts must be made—there must be buying and selling, borrowing and lending—Should such cease to be the fact, an universal stagnation of business must ensue—Almost every species of intercourse of mankind with one another, would at once be cut off. Now in order to have this necessary intercourse carried forward most successfully, there must be punctuality. And is not the want of this, on the part of individuals, one of the prevailing sins of the present day? Is it not one under which every section of our land is deeply groaning. Is it not, Messrs. Editors, one of which your publisher, as well as yourselves in your editorial capacity, have daily much reason to complain? Does it not cry loudly for a speedy and thorough reformation? Is it not an evil which claims the attention not only of the divine, but of the moralist, of the statesman, of every friend to the community?

To aid in promoting such a reformation is the object of the following remarks. There is a variety of motives which should constrain every individual to the strictest punctuality. There are various means to which all can resort that will be most efficacious in enabling them to furnish the fairest examples of this virtue. Some of these *motives* and *means* I shall specify.

To begin with the motives;

1. Every individual should be punctual in the fulfilment of his pecuniary engagements from *the general embarrassment and distress which may arise from the neglect of his duty*. One failure unavoidably creates another, and that another, and another, and so on almost indefinitely. To illustrate this by a single example. The husbandman stipulates to pay at a given time the mechanic for labour which has been performed by him.

On this stipulated sum the mechanic relies not only for the subsistence of his family, but for the fulfilment of his engagements to the merchant.—The merchant, within a given period, is to make returns to those from whom he has received his goods. Now by a failure in the first instance, there may be in the second, third and so on to an unknown extent. And by such failures and disappointments, immense multitudes may ultimately be reduced to the deepest distress.

2. *Truth* demands that every individual should meet with promptitude the engagements into which he has entered. Those who have contracted debts have solemnly obligated themselves to discharge them at a specified period. Now if they do not discharge them at such period, are they not guilty of direct falsehood, unless they have been prevented by the providence of God? Most assuredly they are. And on no principle whatsoever can they be justified. They have deliberately and voluntarily deceived their creditors. I know that the violator of truth in this respect is not looked upon with that deep abhorrence with which the violator of truth in other respects is viewed. But why this marked difference? Are not the evils arising from deception here, as complicated and extensive as those which flow from deception in any other transaction of life? In multitudes of instances, they may be far more so. Why then should not the man who unnecessarily fails to fulfil his contracts be singled out as an object of as deep abhorrence as he who is guilty of falsehood in any other concern of life?

3. *Justice* demands punctuality in the fulfilment of contracts. Here it is taken for granted that there is a perfect understanding between the parties when these contracts are made—and that there is no fraud practised on the part of the creditor. For the articles of which he thus disposes, he is in the strictest justice, entitled to an

equivalent, and an equivalent at the stipulated period. This will apply to the loan of money, the sale of land, of goods, of the productions of the earth, or of any other articles of commerce. Previous to the borrowing, or purchasing of any of these, there is no compulsion on the part of the debtor. His act is a deliberate and voluntary one. He receives benefit by this loan or purchase. Justice therefore requires of him a full payment at the time designated. But what egregious injustice have multitudes suffered from the neglect of payment at that time? Go, in an especial manner, to the poorer classes of community, who are dependant to a very high degree, on the labours of every day for the subsistence of themselves and families. Single out a mechanic from their number. His character is untarnished. He is a temperate, peaceable, industrious, worthy man.—But he is poor. He has a rising and numerous family leaning upon him for their entire support. His trade is a most important and necessary one. Hence he has constant applications for employment.—And to gratify his customers, he sacrifices his ease—he endangers his health—he wastes away the vigour of manhood. The midnight lamp often testifies to his fidelity—to his unwearied efforts to befriend and accommodate, to increase the comfort and happiness of others. For all these sacrifices and toils he looks for a pecuniary recompense, and is he not entitled to such a recompense? ‘Yes;’ is the universal reply—a recompense is stipulated by one and another. With cheerfulness, he waits the appointed time.—He then goes forward with the fullest confidence to receive his due. But it is only to meet with disappointment.—Excuses multiply and multiply and multiply, on every side. And thus this worthy mechanic is put off from day to day and from month to month—meanwhile his children are crying for bread.—He has the heart of a parent, and this heart is often lacerated

with grief in view of their wants. Yet he is unable to supply them.—His time and much more his spirits are wasted in many a fruitless endeavor.—But could he receive his due, at the time it is due, there would be but little difficulty in the case. This industrious and virtuous mechanic could support his family with facility, and be laying up in store, something for the dreary winter of old age, or for the days of sickness and adversity. He therefore greatly suffers by the unjustifiable, groundless neglect of those who should be most punctual in compensating him for his toils.

This is no imaginary picture. There are many mechanics as well as multitudes of persons in other employments that actually do suffer, in a vast variety of instances, by this criminal want of punctuality on the part of those who have employed them. There is on this subject, many a tale of woe which might be told, sufficient to harrow up the feelings of every tender, sympathetic, virtuous mind. Here then is the most palpable injustice.

4. Another motive which may be urged for punctuality in the fulfilment of contracts, is that the want of this is calculated, in an eminent degree, to *impair* that *confidence* which the welfare of society demands should be placed in its different members. Such a want of punctuality is directly calculated to lead to universal distrust and thus to undermine and pull down one of the fairest pillars on which the superstructure of social intercourse is founded.

5. A want of punctuality in the payment of debts is a *most prolific source of misunderstandings, broils and contentions*; and through these, it often occasions great *waste of property*.

It is I repeat, a most prolific source of misunderstandings, broils and contentions. Where is not ample evidence of the truth of this position to be found? How many individuals irritated and incensed by the temporizing course which their debtors have

pursued, have been driven to the law of the land for redress? And thus not unfrequently an altar has been erected on which the flame of every unhallowed passion has been kindled. Here envy and malice and revenge have burst forth in all their fury.—Here a tumult has been raised which has destroyed the peace and harmony of families, neighbourhoods and towns.—Here a spirit of prejudice, of opposition, of rancour between individuals, has been commenced that has followed them to their graves.

In such contentions also, there is often the destruction of much property—in multitudes of cases, of far more than the whole amount of the original debt.—Go through our land, visit every state, county, city, town, and how many millions of dollars, within thirty years past, have been squandered for the want of punctuality in the fulfilment of contracts?

Had these sums been appropriated to the support of Schools, of higher Seminaries of learning, or devoted to the dissemination of the word of life and the maintenance of Missionaries to the Heathen, how much ignorance might have been enlightened, how much vice extirpated, how many temporal calamities and woes prevented—how many immortal souls, rescued from the agonies of eternal death, might have participated in the unutterable delights and glories of the paradise of God. Yet thrown away as they have been, they have contributed only to the augmentation of human wretchedness and the extension and perpetuation of the empire of the prince of darkness. At that tremendous day on which the world will be judged in righteousness, how will persons thus guilty answer to their Omniscient Judge for the guilt they have contracted by refusing to meet with promptness those engagements into which they freely entered and from which they received the highest benefit.—How will they answer for all the complicated miseries which have been entailed upon

their fellow men through their unjustifiable neglect?

But this guilt and these miseries may be prevented in future—There are *means* to which all can resort that will enable them, unless prevented by the providence of God, to cancel the obligations they have entered into.

1. Among these means, I would mention in the first place that *every individual should resolutely avoid the contraction of new debts unless his resources fully justify it.* Many failures are to be attributed solely to a neglect of this precaution. Thousands and tens of thousands do not consider their means. They rush blindfold into danger. They venture when they have not the slightest authority for venturing. Thus they involve themselves into difficulties from which scarcely any thing short of a miracle can extricate them. They may therefore ever look for disappointment. Such men may be honest in their intention; but they are highly criminal for their want of foresight.

2. Another means which will ever prove most efficacious in promoting punctuality in the fulfilment of contracts is *the practice of rigid economy.* Man's necessary wants are but few and simple. In the untutored child of the forest, you may behold this position strikingly illustrated and confirmed. The same game that satiates his hunger and invigorates his system, in many instances furnishes his raiment, and places him in the full enjoyment of health, comfort and independence. And by the simplicity of his mode of living, his days are prolonged to a most astonishing extent. But the refinements of civilization have multiplied the wants of man. Necessity is now pleaded for the supply of all these. And it is said 'there can be no retrenchment of the numberless expenses which are now incurred—an attempt at this would create singularity and expose to ridicule and contempt—the eti-

quette of fashionable life must be maintained.' Is this the fact? Can there be no retrenchment of the expenses of individuals and of families without such consequences following? If these expenses be superfluous, the approbation of no man whose approbation is worth possessing, will ever be lost by such a retrenchment. Let all those then who have contracted debts look over the list of their expenses. Let them in the fear of Almighty God, ascertain what are indispensably requisite, and what are not. And in this examination, let not unhallowed pride, or personal vanity, be consulted—let not a vitiated appetite or a domineering lust be gratified. At the close of such an examination, let all the articles which are not absolutely necessary be at once expunged. In this simple manner, in the course of a few years immense sums might be saved for the payment of debts. How much is expended every year, by multitudes in vain amusements—How much for the unnecessary purchase of ardent spirits—How much for the useless decoration of the body—How much in various other ways that does not in the least contribute to the health, comfort or happiness of individuals, nor to the welfare of the community.

In our country, the present is emphatically the period for universal retrenchment. The times imperiously demand it. A few years since, there was a ready market for all those articles which any man had to part with, and he could dispose of them at almost any price he demanded—money was then circulated in abundance.—A far different state of things is now in existence. How long this may continue we know not. In view of such a state of things, individual expenses, and the expenses of families, must be curtailed. But where shall the beginning be made? Let it be made where its effects will be most conspicuous and influential. Let those who are most blessed with wealth, authority, talents, influence, set the example; and those in the lower ranks

of life will follow it. But let not the latter unduly wait for the former to commence this necessary and glorious work of reformation. Let them begin it themselves if others do not set the example—While unnecessary and numerous expenses are perpetually incurring, while any strive to excel or equal others in dress or equipage, or mode of living,—what prospect have they, that they will ever be able to liberate themselves from the most perplexing embarrassments?

3. Another means which will ever facilitate the payment of debts is *the avoiding habits of procrastination*. There are many who have ample resources—abundant means for the immediate liquidation of every demand against them, yet what is perfectly astonishing, they are never ready to meet such demands. They procrastinate from day to day, and from month to month—they renew their engagements and make the most solemn promises. But this is all. They still procrastinate and procrastinate and procrastinate—and such is the dishonourable and disgraceful course in which they probably would persist, did not the stern voice of the law awaken them from their deep reveries and bring them to justice. Let such habits of procrastination then be overcome, and a striking revolution would be speedily witnessed in civil society. Let no one therefore put off till the next year, next month, next week, or even the next day, the payment of those debts which have now become due, and which he is abundantly able to discharge.

4. The last means which I shall mention to which all are to resort for relief from pecuniary embarrassment, and to aid them in fulfilling with punctuality their engagements is *the imploring of the constant direction and benediction of heaven*. Without the co-operation of his Maker, man with all his boasted wisdom and strength, can do nothing. His plans may be well concerted—his industry, the most indefatigable, yet all his efforts will prove abortive without the

blessing of Almighty God. While the venerable patriarchs Abraham, Isaac, Jacob and Job, and while Solomon, the king of Israel, were under the smiles of heaven, wealth flowed in upon them from almost every source. Thus it may be with all others. It is infinitely easy for that august Being who wields the destinies of the universe, to enlarge all their possessions, or frustrate all their expectations and in a moment to sweep away their accumulated treasures. All therefore should look to Him to be directed in their plans and to be succeeded in their efforts for the acquisition of this world's goods. While this is the fact, or while their conduct comports with his requirements, they may rest assured of his blessing. If He sees it best, He will extricate them from all their temporal embarrassments, and place them in the independent circumstances in which they may render promptly to all, their due. Or whatever the event may be in this world, He will overrule every thing to their highest welfare in that which is to come.

In whatever light we view this subject it will be found to be one of the highest practical moment—of universal application—one in which the minister of the everlasting gospel, the physician, the lawyer, the mechanic, the merchant, the husbandman, all ranks and conditions of life are most deeply concerned. Let us then apply it to ourselves—What are the engagements we have made? Have we had a proper anxiety, and have we made suitable efforts, for the fulfilment of each? Have we been cautious in the contraction of new debts—in avoiding all unnecessary expenses—in practising a prudent economy? Have we been duly solicitous to redeem our time, or has it been wasted in indolence? Have we implored in a becoming manner, the direction and blessing of God in our labors? If not, let every individual, as he regards the cause of truth, of justice, and of humanity, and as he regards the welfare of the community, resolve,

without delay, that he will resort to every means in his power, and never rest till he can in truth affirm, "I owe no man any thing." How eminently would such a course contribute to the peace of all while sojourning here below,—How would it smooth their passage to the grave,—How would it prepare the way for them to take their flight with higher satisfaction and joy to the regions of immortality. B. L.

For the Christian Spectator.

THE GRAVE.

What means that pile of venerated dust ?
Who passes by it, pauses on his way,
Looks fearfully and mournfully thereon,
While in his solemn countenance is read,
The thought of death, and of eternity.
It is a grave : the goal where ends our
race,
The gate, that opens to another world.
There are inurn'd, the ashes of a man,
Who once was young, and gay, and
active.
In rapid currents, through his youthful
veins,
The healthful, vital tide, has ebb'd and
flow'd.
This book of life, how fairly it was written!
And Fancy's pen had sketched its frontis-
piece.
But why, O Fancy, didst thou mock him
thus !
Scarce had he time to read its preface
through,
Before an angel, from the throne of God,
Seal'd up the book ; no more to be
perus'd,
'Till He, who broke the seven prophetic
seals,
Shall open it again.

Such is the little history of man ;
His days are few ; his expectations vain ;
He launches forth, upon a dang'rous sea,
Where fancy's sunshine, plays upon the
wave,
And fancy's rainbow, mingles with the
surge.
The fearful heavings of the restless sea,
Are charmed to stillness. Peaceful spir-
its seem
To sport along the shore. But Ah! how oft,
'Tis but the sighing, monitory calm,
That goes before, and ushers in the storm.
For soon, the spirit of the ocean wakes ;
Calls in his forces from the distant poles,
And ghastly terror stalks upon the wave.

The tenant of that grave, was once as
young,

As active, and as gay, as he who now,
In passing, stops to read his epitaph.
He loved as well, to mingle with his
friends
In social joys. But now he lies alone.
He never meets a brother, or a friend,
Save in the form of kindred dust, that
lived
Some centuries ago. The voice of mirth,
And friendship, there are never heard.

Upon the journies of immortal man,
The grave's a resting place. He pauses
here
At night, the day of life gone by,
Puts off the clogs, and garments of his
journey,
Sleeps here until the resurrection morn,
Then wakes, and rises to immortal day.
It is an inn—as spacious as the globe :—
We stand—we walk ; we plant—we sow
on graves :—
Our fields, and gardens are made up of
graves :—
The sea itself, is but the common tomb
Of thousands—When the night of death is
past,
Then from their beds of water, and of
earth,
The slumbering millions of the dead, shall
rise,
Dress'd in the robes of immortality,
Prepared to enter an eternal day.

The grave—it is a mighty leveller,
Of the uneven destinies of men.
Look at the monarch's grave. In pride
Once bolster'd up, he claimed to be a
god,
His haughty frown, laid nations at his feet.
Rivers of blood, have freely flowed for
him,
That on their surface, he might sail—to
glory.
Now prostrate in his grave, he lies as low,
And sleeps as coldly, as the meanest slave,
That bowed or bled, to do him reverence.

The master revels in luxurious ease,
Bought with the bodies, and the souls
of men.
Ah yes ! For it, remorselessly he sells
The bodies of his slaves, to toil, and pain,
And gives their souls to ignorance, and
death.
Ye lovers of such dear-bought ease, re-
member,—
The negro's grave, will be as soft as
yours.
Ah more ! Perhaps his joys shall then
begin,
When yours concluded, you shall wake to
feel
The sad realities of endless pain !

The grave's the pulpit of departed
man :

From it he speaks. His text and doctrine is,
 "Thou too must die, and go to judgment."
 He uses not the cadence of the man,
 Who talks of hell and heaven as if he talked
 Of things that had no being; or to men
 Of senseless marble; and to souls made up
 Of such materials, as the winter winds.
 No! Would we listen to this preacher's voice,
 We should hear truth of such tremendous force,
 As could not fail to make the very soul
 Convulse, and shudder with astonishment.

A single hour's communion with the dead,
 Affords instruction, we can never gain,
 This side the grave.

At midnight's hallowed hour, I wander'd forth,
 And walked among the mansions of the dead.
 I stood upon the threshold of the tomb,
 And asked the hollow vault; "What is the grave?"
 It echoed back; "It is the gate of Heaven!"
 I asked again: Again, the echo answered,
 "'Tis the gate of Hell." *P.*

Review of New Publications.

Review of the Age of Benevolence.

(Concluded from page 379.)

In our last number we made a few general observations on the subjects of poetry, and after premising that the materials for religious poetry were by no means exhausted, offered some remarks on the work before us. Our limits prevented us at that time from making such extracts from 'the Age of Benevolence,' as would enable our readers to judge of its merits for themselves. It is chiefly to this object that we propose to devote the remainder of the article.

The following lines move heavily upon an uneven surface; and owing either to the obtuseness of our minds, or the real obscurity in which the thoughts are involved, it has cost us nearly as much as they are worth to decypher them.

If in the universe there be a world
 Uncursed by sin, beyond conception fair,
 Inhabited with intelligences pure,
 Of more exalted nature than our own,
 And perfect in enjoyment, what it is
 That forms their excellence and chief delight,
 Not one of human kind, without a soul
 Of its sublime capacity to rise
 Unmindful, and a heart to virtue dead,
 Can think it vain to know, or, knowing fail
 To imitate.—p. 6.

Nearly the same objections lie

against the following paragraph. After felicitously describing the irrepressible joyousness of the feathered and animal tribes, in the rapid and glorious opening of a late spring, Mr. Wilcox thus proceeds.

When so luxuriant, and so fair, is all
 Of vegetative growth, and on all sides
 Creatures so happy, single, and in groups,
 And countless multitudes, attract the eye,
 The thoughtfully observant, with no light
 But that reflected hence, if such there be
 Without that clearer light from heaven direct,
 Cannot o'erlook the goodness of the Power
 Invisible, that thus delights to bless.

p. 17.

Here is an excellent moral, and if the reader will only have *patience*, he may get the exact idea which the author had in his own mind; the majority of our countrymen have not enough of the German in them, to make such exercises altogether agreeable.

We entirely approve of the *sentiment* in the first ten lines of p. 22; but we cannot speak highly of the *poetry*. We are certain, that a little more time and toil would enable the author to mend it. It is incumbered with a remarkable involution of circumstances, and the collocation is such as to deepen the obscurity.

O'er men and angels, and o'er all beside
 With understanding formed and moral sense,

The following might easily be

By its Creator's never-changing frown
 Blasted throughout, presenting to the sight
 Of heaven's pure beings, keeping all aloof,
 A spectacle of horror unrelieved.
 Torn from the anchor of hope, a wreck
 immense,
 With what rapidity and terrible force,
 Straight toward destruction would it drive
 along
 From its whole surface sending to the skies
 The shrieks and wailings of despairing
 men!
 Without the radiance of ethereal day,
 From the third heaven let down a cheer-
 ing stream,
 Through the one skylight opened by the
 cross,
 With what thick darkness were this dun-
 geon filled,
 That nothing could remove and none en-
 dure!
 And live there those, within this heavenly
 light,
 Who, fond of darkness, madly shut their
 eyes,
 And grope, at every step, in painful doubt
 Which way to turn, though on the fatal
 brink?
 As if upon a world of one long night
 A sun should rise, and its inhabitants,
 In wilful blindness, should still feel their
 way,
 Stumbling at noon.—pp. 25—26.

But fine as this description is, taken as a whole, it is liable to some obvious strictures. There is a boldness of conception and a strength of expression in the phrase, *torn from the anchor of hope*, which we like. But after all, will it do to speak of the earth as *anchored* to the throne of God? *Straight toward destruction*, is prosaic and appears with peculiar disadvantage in the midst of so much that would be creditable to almost any living poet. Radiance *let down* from heaven will not do, either in poetry or prose. Light, is often, classically speaking, *poured down*; but never we believe *let down* still more objectionable is it, to represent the letting down of light through a sky-light. What is a sky-light but a window, or an opening a few feet square, on the top of a building, or on the top of a ship? The term, therefore, as used by Mr. Wilcox is diminutive. Besides; how can a cross, without a very unwarrantable straining of the figure, be represented as *opening a*

sky light? Radiance, let down from heaven through a sky-light, opened by a cross. How would this appear upon canvass?

The following lines are liable to a similar criticism.

Wo to the men who tear away the cross!
 Sole prop and pillar of a sinking world,
 If its foundation by unhallowed hands
 Be undermined, what, what can give
 support?
 But, hush, my fears! it rests not on the
 sand;
 The raging waves, that dash against its
 base,
 Sink harmless, after foaming out their
 shame.—p. 27.

The conception here is very fine; but the four next lines, are so far from adding to the picture, that they mar its beauty. What need of this debilitating amplification.

Quick, at the voice of the almighty Word,
 Away they shrink, their shallowness be-
 tray,
 Stir up and leave exposed to every eye,
 The foulness at the bottom ill concealed
 p. 27.

But to go back a little—how can a cross be represented in poetry or painting, as a *pillar* and *prop* of the world? What supports the cross? And if it has nothing to stand on, how can it be undermined? Whence, moreover, come the waves that dash against its base?

After poring for some time, over the following lines, we were on the point of giving them up in despair, when we discovered, that the word *pain*, which we had all along taken for a substantive is here used as a verb.

——Or the transient scoff
 Of those delivered never, can this pain
 Like their eternal curse, and that of Heav-
 en,
 For ministering an opiate to the soul,
 To gain its momentary favour here?
 p. 23.

Mr. Wilcox is quite too adventurous and minutely descriptive, in the last four lines of the following extract.

The universe a lovely aspect wears,
From its Creator's universal smile.
About its vast circumference his arms
In tender love are stretched, in one embrace

The whole encircling, as the milky zone
Surrounds the starry firmament immense.
p. 18.

Nothing we are persuaded, was
farther from the author's mind; but
this looks too much like an attempt
to give a visible representation of the
Eternal and Invisible Jehovah.

We had marked a few other short
passages for slight criticism; but we
do not think it worth while to detain
our readers another moment, from a
class of extracts which we have now
to offer, and which we are sure, will
afford them, as they have afforded us,
the highest satisfaction. If, as we
have endeavoured to show, there are
some few lines in 'the Age of Benevo-
lence,' which might very well be
spared, and some others which need
revision, yet so excellent is the spirit
that pervades the whole—so benign
and heart-stirring and pure the 'good
will towards men,' which flows along
in a clear and even current—so evan-
gelical in sentiment is every page—
so deliberate and even exquisite are
many of the touches, especially in the
story of Orville and Charlotte—and so
warm, and fresh, and true to nature are
the rural sketches, of this poem, that
the little blemishes which here and
there appear will be more than forgiven
by every reader of taste and piety.

What will those sage reviewers,
who so unceremoniously hand over
all our American poetry to book-
sellers' clerks for wrapping paper,
say to such lines as these, particularly
the last six.

How desolate were nature, and how void
Of every charm, how like a naked waste
Of Africa, were not a present God
Beheld employing, in its various scenes,
His active might to animate and adorn!
What life and beauty, when in all that
breathes,

Or moves, or grows, his hand is viewed at
work!—

When it is viewed unfolding every bud,
Each blossom tinging, shaping every leaf,
Wafting each cloud that passes o'er the
sky,

Rolling each billow, moving every wing
That fans the air, and every warbling
throat
Heard in the tuneful woodlands.—p. 21.

Or these,

Look where it may, the opened eye of
faith

Beholds the fullness of benevolence,
And oft its overflowing, as in showers
Falling on seas, on barren rocks and
sands;—

In wholesome fruit within the wilderness,
Growing each year, and perishing un-
cropt;—

In myriads of living atoms, found
In every turf, and leaf, and breath of air.

p. 18.

Or these,

From Calvary springs the only fount of
life,

Knowledge, and truth celestial. Whoso
drinks

Feels immortality begun within,
And his dim vision cleared from every
mist

Of doubt and ignorance; its virtues high
He that contemns, is wholly dead at heart,
And, in a maze of errors without end
Bewildered, darkling winds his joyless
way.—pp. 27, 28.

Or these,

'Tis when the cross, is preached, and on-
ly then,

That from the pulpit a mysterious power
Goes forth to renovate the moral man.

The cross imparts vitality divine,
And energy omnipotent, to truth;
To its whole system, ineffectual else,
Inanimate. He that, without it, wields
The sacred sword, at best, in mock display
A useless weapon flourishes in its sheath
None feel its edge, none fear it.—p. 29.

Or the following where the poet
speaks of the benefit of afflictions.

Should they not rather welcome the kind
stroke,

That humbles but to fit them for a throne,
Should they not even beg their heavenly
Guide

To bar up, or to plant with thorns, each
path,

However flowery, that would lead astray;
And to embitter all forbidden fruit
Soliciting their taste, however fair?

Were not the world to them unlovely made,
Heaven were forgotten, or without desire
Remembered, and without foretasting
faith,

Like the thick 'grove, that only when de-
prived

Of its gay foliage, through it shows, be-
yond,
Green fields, the ocean, the resplendent
sky,
Earth must be stript of charms, to let them
see
The loveliness of paradise beyond,
The vast bright prospect of eternity.

p. 50.

Or these,

——But, the reward of saints,
Rest after toil, and after conflict peace,
Light out of darkness, out of sorrow joy,
Life from the grave, and paradise from
earth,
Nay, from the brink of hell, how passing
sweet!
There with what loveliness the spirit
shines,
When, through afflictions, from defilement
deep

Raised to angelic purity, from death
To the perfection of celestial life!
So from the filthy bottom of the pool,
Up through its waters, to the surface springs
The lily, and there blooms a perfect flower,
Of brilliant whiteness, beautifully pure.

pp. 51, 52.

For our part, whatever foreign or
home-born critics may say, we shall
always esteem it as our duty and
pleasure to honor and encourage the
poet who gives us such lines as these,
and, we will add, hundreds of others
in the book before us. They will,
we feel assured, be referred to, a
hundred years hence, as some of
the first ripening fruits, in this coun-
try, of real poetical talent, dedicated
to Christ and the church. But to
proceed with our extracts.

In taking his pictures from nature,
in her sweet and gushing prime, Mr.
Wilcox is peculiarly happy. Where
is the rapid opening of a late spring,
in high and snowy latitudes, more
graphically described than in the fol-
lowing passages?

The spring made dreary by incessant
rain,
Was well nigh gone, and not a glimpse ap-
peared
Of vernal loveliness, but light-green turf
Round the deep bubbling fountain in the
vale,
Or by the rivulet on the hill-side, near
its cultivated base, fronting the south,
Where in the first warm rays of March it
sprung
Amid dissolving snow:—save these mere
specks

Of earliest verdure, with a few pale flow-
ers,

In other years bright blowing soon as earth
Unveils her face, and a faint vermil tinge
On clumps of maple of the softer kind,
Was nothing visible to give to May,
Though far advanced, an aspect more like
her's

Than like November's universal gloom.
All day beneath the sheltering hovel stood
The drooping herd, or lingered near, to
ask

The food of winter. A few lonely birds,
Of those that in this northern clime re-
main

Throughout the year, and in the dawn of
spring,

At pleasant noon, from their unknown re-
treat

Come suddenly to view with lively notes,
Or those that soonest to this clime return
From warmer regions, in thick groves
were seen,

But with their feathers ruffled, and des-
poiled

Of all their glossy lustre, sitting mute,
Or only skipping, with a single chirp,
In quest of food. Whene'er the heavy
clouds,

That half way down the mountain side oft
hung,

As if o'erloaded with their watery store,
Were parted, though with motion unob-
served,

Through their dark opening, white with
snow appeared

Its lowest, e'en its cultivated, peaks.

With sinking heart the husbandman sur-
veyed

The melancholy scene, and much his fears
On famine dwelt; when, suddenly awak-
ed

At the first glimpse of daylight by the
sound,

Long time unheard, of cheerful martins,
near

His window, round their dwelling chirp-
ing quick,

With spirits by hope enlivened up he
sprung

To look abroad, and to his joy beheld

A sky without the remnant of a cloud.

From gloom to gaiety and beauty bright

So rap'd now the universal change,

The rude survey it with delight refined,
And e'en the thoughtless talk of thanks de-
vout.

Long swoln in drenching rain, seeds,
germs, and buds,

Start at the touch of vivifying beams.

Moved by their secret force, the vital
lymph

Diffusive runs, and spreads o'er wood and
field

A flood of verdure. Clothed, in one short
week,

Is naked nature in her full attire.

On the first morn, light as an open plain

When one who traverses some polar waste,
Feels the benumbing influence of the cold
Steal o'er him in a grateful drowsiness,
Too strong to be resisted, and repays
With bitter words, while sinking in the
snow,

The efforts of his comrades to alarm
And rouse him, or support and drag him on,
Is it philanthropy to please or save?
Will not their hated care be recompensed,
When, borne beyond the danger, and re-
stored

To feeling and to reason, he pours forth
The weeping gratitude of a full heart?

p. 31.

The whole of pages 39 and 40 are
in a superior style of poetry. Much,
of a character very inferior to this,
might be quoted from the most gifted
masters of the art.

The whole of the episode, entitled
Orville and Charlotte, is extremely
touching. We have room only for
the following beautiful, and so far as
we know, original similitude, though
we would gladly extract more from
the same story.

In his grief, he seemed
Like the young tree, bowed low, as from
its top
Some strong hand tears away the clinging
vine,

Breaks by degrees the innumerable ties
Of branches and soft tendrils intertwined,
But, when quite parted, rising, and, des-
poiled

Of all its own with all its borrowed bloom,
Standing, in naked loneliness, sublime.

p. 59.

We close our extracts with the fol-
lowing, which in the main is an ex-
quisite paraphrase of the 148th
Psalm, and from the lofty climax of
which, inspired with the glorious
theme of redeeming love, Mr. Wil-
cox rises still higher in a few of the
last lines.

Great is thy goodness, Father of all life,
Fount of all joy. Thou high and holy One,
Whom not thy glorious sanctuary, heaven,
Can e'er contain; Spirit invisible,
Whose omnipresence makes creation
smile,

Great is thy goodness, worthy of all praise
From all thy works. Then let earth, air,
and sea;

Nature, with every season in its turn;
The firmament, with its revolving fires;
And all things living; join to give thee
praise.

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Thou glorious sun, like thy Original,
A vital influence to surrounding worlds
Forever sending forth, yet always full;
And thou fair queen of night, o'er the pure
sky,

Amid thy glittering company of stars,
Walking in brightness, praise the God
above,

Ocean, forever rolling to and fro
In thy vast bed, o'er half the hallowed
earth;

Grand theatre of wonders to all lands,
And reservoir of blessings, sound his praise.
Break forth into a shout of grateful joy,
Ye mountains, covered with perennial
green,

And pouring crystal torrents down your
sides;

Ye lofty forests, and ye humble groves;
Ye hills, and plains, and valleys, over-
spread

With flocks and harvests. All ye feather-
ed tribes,

That, taught by your Creator, a safe retreat
Find in the dead of winter, or enjoy
Sweet summer all your days by changing
clime,

Warble to him all your melodious notes;
To him, who clothes you with your gay
attire,

And kindles in your fluttering breasts the
glow

Of love paternal. Beasts, that graze the
fields,

Or roam the woods, give honour to the
Power,

That makes you swift to flee, or strong to
meet,

The coming foe; and rouses you to flight
In harmless mirth, or soothes to pleasant
rest.

Shout to Jehovah with the voice of praise,
Ye nations, all ye continents and isles,
People of every tongue; ye that within
The verdant shade of palm and plantain
sit,

Feasting on their cool fruit, on torrid plains;
And ye, that, in the midst of pine clad hills,
In snowy regions, grateful vigor inhale
From every breeze. Ye, that inhabit lands,
Where science, liberty, and plenty dwell,
Worship Jehovah in exalted strains.

But ye, to whom redeeming mercy comes,
With present peace, and promises sublime
Of future crowns, and mansions in the
skies,

Imperishable, raise the loudest song.

O, sing forever, with seraphic voice,

To Him, whose immortality is yours,

In the blest union of eternal love!

And join them, all ye winged hosts of
heaven,

That in your Maker's glory take delight;

And ye, too, all ye bright inhabitants

Of starry worlds; and let the universe,

Above, below, around, be filled with praise.

pp. 64—66.

Here, we think the first Book of the "Age of Benevolence," ought to have closed. What follows, though it upon the whole does credit to the author as a poet, is not equally sublime and animated. He had reached the highest elevation to which his muse could carry him, and there, for the present, we should have been glad if he had remained.

Upon the whole, the little book before us, regarded as a *poem*, is not without its faults. It is wanting in rhythm and melody. Some of the lines are prosaic, and others are obscure. But we are charmed with the sentiment throughout. Not a thought occurs, which is dishonorable to God, or which can, if rightly received, be in the slightest degree injurious to men. The poem is a stream of pure benevolence, which must refresh and encourage every christian traveller, who follows along its course. We cannot agree with an opinion, which we have somewhere seen expressed, that the former part of the book is better than the close. To us it appears, on the contrary, that when Mr. W. gets fairly into the subject; when he reasons less and gives more play to his imagination; he becomes more and more interesting. Certainly there has been more *finished* poetry than any that we find here; but we do not expect often to meet with that, which, all things considered, we shall read with greater pleasure. Most sincerely do we hope that the public will call loudly and speedily for the *whole* of the "Age of Benevolence," by some unequivocal pledge of a liberal patronage; and that we shall soon meet Mr. Wilcox again, in the sacred walk of poetry which he has chosen.

Lectures, delivered at Bowdoin College, and occasional sermons. BY JESSE APPLETON, D. D. *Late President of Bowdoin College.* Brunswick: Joseph Griffin, 1822, pp. 421.

The work before us, is a posthumous publication, consisting of Lec-

tures and Sermons, by the late lamented President Appleton, selected by himself during the illness which terminated his life. Though it has not received the last revision and polish from the pen of its author, yet it requires not this apology. Its reputation can bear to rest on its own intrinsic excellence. It is rich in genuine divinity, and is a happy exhibition of clear thought. It is a deep and strong stream—but its waters are perfectly transparent, and its banks never broken over. We have seldom met with a work of the kind, in the perusal of which we have been more interested. The volume contains, six Lectures "on the necessity of Revelation," five on "human depravity," three on the "atonement," six "on regeneration," three on "the eternity of future punishments," one on "the resurrection of the body," three on "the demoniacs of the New Testament," and six occasional sermons. To the composition of this work, much time, investigation and toil must necessarily have been devoted. The several subjects are discussed with a clearness, and a fairness of argument, which, considering the difficulties attending some points are truly surprising. We can scarce conceive, for example, how any course of reasoning on moral subjects, can be more satisfactory, than the proof which our author has exhibited of the eternity of future punishments. However disagreeable the subject itself may be, the reader must rise from a perusal of this discussion with a conviction on his mind which cannot be easily forgotten. So of most the other points treated of. But the topic, to which we shall at the present time confine our remarks, is that which is discussed in the three last Lectures, *the Demoniacs of the New Testament*. As this subject has been much agitated, we rejoice to find that the clear, strong mind of President Appleton has taken it up. We consider this discussion as a masterly performance, and do not remember to have seen the subject treated more

ably and satisfactorily. We shall briefly state the question as agitated by the great Doctors, and then follow the train of reasoning adopted by President A., generally using his own chaste language, except where a regard to brevity forbids it.

Christians have generally believed that the miraculous cures performed by our Saviour on those persons said to be under the influence of evil spirits or demons, are to be received as literally true, and that these spirits had power to injure the minds and bodies of men.

Another opinion, defended with great acuteness by the celebrated Fairer, Sykes, Lardner, and the two Meads, is, that the persons said to be possessed were only afflicted with natural diseases; that the Jews falsely and erroneously attributed such diseases to the power of demons, and that Christ and his Apostles so accommodated themselves, to the prevailing notions of the day, as to retain the common language, though they did not intend to encourage a belief in real possessions.

Dr. A. commences by observing "that the *existence* of evil spirits whether denominated satan, devils, or demons, is by no means inconsistent with reason," even if Revelation had not decided in favor of their existence. This point he proves by commenting upon the regular gradation in the works of God, from unorganized matter to stones, vegetables, animals, common men, superior geniuses, and superior beings. If such beings exist, analogy leads us to believe they may have been in a state of probation,—that they may have transgressed like ourselves—that with greater powers than man, and a longer time to sin, they may have become more inveterate towards God; and that the same depravity which kindles wars on earth, would lead them to injure other subjects than themselves, in Jehovah's kingdom.

* Your first impression perhaps is, that creatures of such pernicious character

exist, the goodness of God requires, that they be so restrained, as that others shall receive from them no injury. However plausible this conjecture may appear, it is not supported by analogy. Vicious men are permitted to act with freedom; and many others are placed within their power. They do, in fact produce extensive injury. No inconsiderable part of human sufferings, results from the abuse of that power, with which wicked men are entrusted. One tyrant may disturb, and does disturb the peace of millions. Now, it is, I presume, perfectly clear to your apprehensions, that the same difficulty exists in both cases. We should before hand presume, as confidently, that *wicked men* would be restrained from doing injury, as, that such restraints should be imposed on *other vicious beings of superior rank*. But, as facts show, that our conjecture would, in one case, be erroneous, it is probably not less so in the other."

p. 286.

The scriptures frequently speak of Satan, or the Devil and others to whom he seems to be a head, and of the deep interest which they take in human affairs. The fall of man, the tempting of David to number Israel, the calamities of Job, &c. are attributed to the influence of Satan. The New Testament calls him "the god of this world," and teaches us, that though the mission of Christ was solely for the redemption of man, yet one great object of his incarnation was to destroy the works of the devil. It warns us against his temptations and wiles and assures us that he goes about "seeking whom he may devour." The scriptures also inform us that the afflictions of Job are to be attributed to his power; of a "woman whom Satan had bound, lo these eighteen years;" and that the Apostles went about doing good and "healing all who were oppressed of the devil."

"Let us now suppose an objector introduced, who observes. "All which you have already endeavored to prove, I am not much concerned to refute." In those passages which have been quoted, *Satan* or *Devil*, is the term used. That there is such a being as this may perhaps without great reluctance, be conceded. But as yet, the subject, originally mentioned, has not been entered upon. That subject was *dæmoniaks* or persons said to be possessed. But from these persons it is never said by Christ, or the evangelists, that Satan was ejected, or that Devils were ejected: the term used on these occasions, is always either *δαίμονες* or *δαίμωνια*.

In reply I acknowledge the facts in general stated in the objection. Possessions are attributed usually if not invariably to *dæmons* and not to *devils*.

The term *δαίμων*, occurs three times in the gospels and twice in the apocalypse

The word *δαιμονιον* is found in the New Testament about sixty times. The word *δαιμονιζομενοι*, meaning possessed by *dæmons*, is used in thirteen places. Moreover the word *διδυλος* is never used in the plural number when applied to any but human beings. That this word and *σατανας* mean the same thing, there can be no doubt.

That Satan is the enemy of God, needs not to be proved. That the *dæmons* are such, is evident from this consideration, that they are condemned to be tormented. Those who possessed the man at Gadara, exclaimed to our Saviour "Art thou come to torment us before the time?" None but the enemies of God, are reserved for punishment.

The *dæmons* manifested their hostility to men, by the bodily sufferings, which they occasioned. The hostility of satan, or the devil was exhibited in the same manner, as appears from two passages, already cited; in one of which our Saviour speaks of a daughter of Abraham, whom satan had bound eighteen years; in another, it is said, that Jesus went about "healing all those, who are oppressed of the devil."

Now as satan and the *dæmons* are spirits of the same moral character, and both have displayed their malignity by doing injury to the bodies of men, it does not seem at all material to determine how great may be their resemblance, in other respects, or why both do not go under the same name.

There is, however, a remarkable passage in the 25th of Matt. which ought to be noticed in connexion with this subject. There we read of a "place prepared for the devil and his angels." There is in my mind a very strong presumption, that by the *angels* of satan, here spoken of, are meant *dæmons*."—p. 288—9—290.

A common difficulty in admitting the idea of real possessions, consists in the objection, that evil spirits never possessed power over the bodies of men at any period or any place, except in the days of our Saviour, and in Palestine. This objection is met by our author, either by admitting or denying the fact. 1. Let it be admitted. There has ever been a continual enmity between the kingdom of Christ, and that of Satan. The design of one is to produce order, peace and happiness; the other to create confusion, discord and misery. Gen. iii, 15. 1 John iii, 8. See also the words of Christ: "I beheld satan, as lightning fall from heaven." When our Saviour appeared on earth

to open a fountain of mercy—to turn men "from the power of satan unto God"—and when he was to emancipate their minds from darkness and sin, it is very reasonable to suppose that all the power which the "god of this world" possessed, would, in such an hour, be exerted with the greatest assiduity to torment the *bodies*, as well as minds of men; that he would "come down with great wrath because he knoweth he hath but a short time;" and that, to render the victory of Christ more conspicuous, the ordinary restraints of the adversary might at that time, have been in a measure removed. 2. There is no necessity of admitting the position, that demoniacal possessions were confined either to the time of our Saviour, or to Palestine. On the contrary they are spoken of by the most ancient authors, more particularly by Sophocles, Eurypides, Plato, Socrates, Plutarch and Josephus.

"It may, perhaps, be thought a very strong presumption against this, that we find nothing of this nature at the present day. If evil spirits had once both the disposition and the power to enter and molest human bodies, why, it may be asked, are no similar effects *now* produced? I answer that our inability to account for such a fact, is no arguement against it. We are unable to perceive, why some wicked men are permitted to accomplish their designs, while others are restrained. We are unable to show why the plot of Haman for burying in ruins all the captive Jews, was rendered abortive, while that of Herod for murdering the infants was suffered to take effect. We are unable to tell, why Paul was rescued from the forty conspirators, who had vowed his destruction, while, on Stephen they were permitted to satiate their malice.

But though our inability to account for a fact asserted, does by no means disprove the assertion; and there might be reasons, why demoniacal possessions should be suffered at one period and not at another, though such reasons were concealed from us, the remark may not be necessary on the present occasion. We are able to assign at least a probable reason for this difference. Since the coming of Christ, the power of satan over the human mind has unquestionably been restrained, the moral condition of those countries, in which pure christianity has been promulgated, is changed materially

for the better. Now, why should not this influence be restrained, as well in regard to the bodies, as the minds of men! and why should not the triumph of the Saviour be made apparent in both cases? If the common opinion be correct, it has been apparent in both.—pp. 298, 299.

Before we make our next quotation, we would observe that the existence and influence of demons upon the bodies of men, can never be disproved. All we know on this subject, we learn from the New Testament. And notwithstanding the many sophistical objections which have been advanced against the doctrine of real possessions, it is presumed that no unprejudiced reader could rise from perusing certain parts of the evangelists without a full conviction of their existence. On a simple rule of interpretation, that of learning *what the writer meant and believed*, we think no one after reading the quotation which we are about to make, can hesitate to acknowledge, that the Evangelists themselves, believed in real possessions. It may be that there are some things about this subject which are obscure or even dark; but how few theological subjects are wholly divested of obscurity. It is a solemn christian duty to stop when we come to *our ne plus ultra*; and it requires more exalted feelings and a higher character to learn what we *cannot* know, than to ascertain what we *can*. There may be many queries, which curiosity would raise on passages of scripture, which we are not ashamed to say, will never be satisfactorily answered. Every reasonable objection to the subject under consideration, is met in the volume which we are considering, in a manner that cannot but silence if it does not satisfy.

In giving an account of our Saviour's preparing his twelve apostles, for their ministry, St. Mark uses the following language; "And he ordained twelve, that they should be with him, and that he might send fourth to preach, and to have power to heal sicknesses, and to cast out dæmons," Here, you perceive, that the ejection of dæmons is clearly distinguished from the cure of diseases. Now, if dæmonised persons were merely under the

influence of natural disorders, why should the sacred historians make this distinction! On this supposition, it is very evident that the latter clause conveys no new idea at all: it only reiterates part of what had just been asserted. Say, if you please, that dæmonised persons had a particular kind of disorder. Be it so. The language will however, be precisely similar to this, "He sent them forth to cure sicknesses, and to cure fevers." What conceivable need is there for adding the latter clause!

"In the gospel of St. Luke, we find observed the same distinction between those, who were dæmonised and those who were sick; for he speaks of "certain women, who had been healed of evil spirits and infirmities:" and when the twelve disciples were actually sent forth, their commission was couched in similar language; "Then he called his twelve disciples together and gave them power and authority over all dæmons and to cure diseases." Further, Jesus, said in relation to Herod, "go and tell that fox, Behold I cast out dæmons, and do cures."

"Now, let it be considered that, whatever be the truth as to dæmonical possessions, the Jews in our Saviour's time, did believe in them. And is it not extremely evident, that the language, which our Saviour used, was calculated to confirm them in their opinion! The sentiment if true is an error of no inconsiderable magnitude. According to the ideas of our opponents, it is an error of great magnitude. It has filled the world, they tell us with various kinds of superstition. It is inconsistent with scriptural ideas of divine Supremacy, and even with that proof of revelation, which arises from miracles. But if this be true, our Saviour must have known it, as well as the gentlemen who make these remarks. Is it not then surprising, that he said nothing to correct the error! But he did more, than barely to leave them in quiet possession of the opinion: he did much, it would seem to establish it. This will further appear from other passages. The following account is given us by St. Luke. "When he came forth to land, there met him out of the city a man, which had dæmons a long time, and wore no clothes, neither abode in any house, but in the tombs; when he saw Jesus, he cried out and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou son of God, most high; I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For often times it had caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the dæmon into the wilderness. And Jesus, asked of the dæmon, what is thy name? And he said Legion, because many dæmons had en-

tered into him. And they besought him, that he would not command them to go out into the deep. And there was an herd of many swine, feeding on the mountain; they besought him, that he would suffer them to enter into them; and he suffered them. Then went the dæmons out of the man into the swine. And the herd ran violently down a steep place into the lake, and were choaked." Here you will observe the dæmon is represented, as speaking repeatedly, and as offering a request. If the dæmoniac were under the influence merely of a bodily distemper, what was it, which asked permission to enter the swine? Was it the distemper? The very idea is absurd. Was it the man himself? "Yes, replies an opponent, he fancied himself possessed by an evil spirit, and believed that the spirit, through the medium of his organs, made this request." There would be plausibility in this reply, but for the two following considerations; 1. If such were the fancy of the insane person, why should our Saviour, who came to diffuse truth and not to establish errors, use such language, as was obviously calculated to leave this impression on all present, that dæmons were concerned in the case! That his words are thus calculated I need not assert, after having read them. 2. The request was granted. "Then went the dæmons out of the man, and entered into the swine." Surely this was not the dæmoniac; for he, at this time, was cured. Yet, whatever it was, it was the same, which asked the liberty. It was, therefore, neither the man, nor the distemper. The inference seems undeniable. I therefore repeat the question, which has been proposed. Why did our Saviour and the evangelists, use such language, as tended to confirm a popular error, especially if, as many assert, the error tends to produce extensive mischief! Or rather can it be supposed that they did so? p.307-8-309.

Though our extracts have been somewhat prolix, yet we cannot forbear quoting one short passage more. We would here suggest an idea which we expected to find in the Lectures, but which Dr. A. seems to have overlooked: viz. That the Jews and inhabitants of Palestine, while they saw many real possessions, might, at times have attributed individual diseases to the influence of demons, which, in fact, were only natural. Because the adversary had power to injure persons in certain cases, they might have supposed these cases much more numerous than they really were. We, at the present time,

fall into the same error when we confidently attribute to the influence of Satan, those temptations to sin, which may arise wholly from our own depravity, and in which Satan has no hand. This, however, does not in the least affect the argument in favor of real possessions.

I ask your attention to the following passage in the evangelical history. When Jesus had rebuked the evil spirit, who had uttered his name, it is said, that "he came out of him, and hurt him not." How extraordinary is this remark, if nothing is here meant but a natural disorder! Does it usually hurt men to be free from diseases? Is it strange, that a man should be no worse for being restored to health? Is it probable, that a writer, under the influence of inspiration, or of common sense, should suppose that any reader stood in need of such information? But, if we adopt the common opinion, as to possessions, this is perfectly intelligible. For on another occasion, when our Lord had commanded a dumb and deaf spirit to come out of an afflicted person, "the spirit cried and rent sore, and came out of him; and he was as one dead, inasmuch, that many said, he is dead." Now if evil spirits, on leaving the bodies of those whom they had afflicted, sometimes exercised their malignity in augmenting the sufferer's pains, it is perfectly natural, that the evangelist should notice an instance, in which nothing of this was suffered to take place.

But the passage is much to our purpose, if viewed in another light. It is said that "the spirit cried out, and rent him sore, and came out of him." If the term *spirit* is not here to be taken literally, it must mean either the disorder or the man himself. But taking either of these as the meaning, there will be no sense in the passage. In one case it will be, the disease cried out; in the other, the man came out of himself!—p. 313.

Did our limits permit, we should be glad to give further specimens of the volume before us, and to bring some of the other subjects into notice. The discussion of every topic is equally lucid and beautiful. Every thought is in its place, and clothed in a manner strikingly elegant. We have not selected the subject of dæmoniacs because it is the finest part of this beautiful fabric; for all parts are so valuable, that we hardly know which could be best spared, if any were to be taken away.

We not only hope that our stu-

dents will carefully peruse these Lectures, but that they will thereby form a just estimate of the true character of a student. They will readily see that so rich a collection of thought must have cost much labor. It is a mistaken notion, that many are born great men. So far is this from fact, that could the private escritoirs of those who seem to possess geniuses that are almost super-human, and who appear to acquire knowledge by intuition, be examined, it would be found that they are students under the severest discipline. No man can truly distinguish himself, without great and long-continued mental efforts; and the man who perseveringly makes such efforts can hardly fail of being distinguished in the end. We touch not upon this idea because it is desirable that the student should

be distinguished merely, or the literature of his country be increased, or his name be honored after his death—for all this is of comparatively little consequence. But when we see such men as President Appleton, who were little known in early life, rise upon the world with characters so valuable, and leave behind them such rich legacies for the American church, and for mankind, we cannot but wish that our young men who are soon to come forward on the stage of action, would come with views so elevated—with a determination so strong—and with a love for the church so burning, as to compel them to do something worthy of their immortal natures—something truly useful to the cause of Zion—to their country—to mankind. “Non est bonum vivere, sed bene vivere.”

Literary and Philosophical Intelligence.

THE Theological Seminary at Auburn, N. Y., has commenced its operations under favorable auspices. The number of students already 13.

Slave Trade.—From the 31st Oct., the period assigned by treaty for the abolition of the Spanish Slave trade, to the 10th of Sept. 1821, twenty-six vessels had entered the port of Havana, with slaves to the amount of 6,415. Of these 18 were Spanish, 5 French, 2 Portuguese, 1 American. The Government of the island took no notice of them.

All the republics of South America have declared themselves in favor of the emancipation of slaves. That of Colombia has provided by law that all children born since the revolution shall be free at the age of 18. Provision is made for the gradual redemption of those who may still be in bondage. Bolivar is said to have emancipated his slaves, amounting to seven or eight hundred.

Petitions have lately been sent into the British Parliament, praying for the abolition of the slave trade in the British colonies. One from Manchester had 29,666 signatures, and *was 196 feet long*. One from Leeds was signed by

9,400 persons. The House resolved that it was expedient to effect their emancipation as speedily as was consistent with the good of the slaves.

Education in Egypt.—Mr. Wolff, the Jewish Missionary, has proposed to the Bashaw of Egypt to establish a school at Boulak near Cairo, on the new system adopted in England. The Bashaw readily accepted the proposal; recommending however that the teachers should be established at his Lyceum. “Let them,” he says, “be clever men, capable of teaching the new system of education and the sciences, and I will afford them every facility, that is, I will collect for them as many scholars as I can get together. Let them teach the languages, Italian, French and English, trigonometry, or measuring of land, and weighing connected with the science of engineers; but let them be men of abilities. I shall be glad to contribute towards the payment of such men.” He says again, “I am obliged to pay those who come to be instructed, to some 30, to some 40, to some 100 piastres per month; and even then with difficulty can I persuade them to come; so ignorant and barbarous are the people of

this country, whether Copts or Levantines.

The Historical Society of N. Hampshire, was organized at Concord, June 13th, under an act of incorporation, passed at the late session of the Legislature.

Patents for new inventions.—Since the year 1790 more than 3,000 patents have been granted at the U. S. Patent office. Of these 80 are for improvements in the Steam Boat and Steam Engine, more than 100 for different methods of making nails, 70 for washing machines, 60 for pumps, 50 for churns, and a large number for stoves.

Vermont State Papers.—A volume of 568 pages octavo has been published at Middlebury, Vt., consisting of records and documents relating to the early history of the government of the state. It contains a detailed and interesting account of the disputes between Vermont and New Hampshire, and Vermont and New York. A journal of the Council of Safety, and of the Assembly, &c., forming a complete history of the establishment and progress of the state government. Much pains has been taken and much judgment displayed by Hon. William Slade in collecting, arranging and explaining these documents. They form a valuable body of history.

Cicero de Republica.—This interesting work of Cicero, supposed to be lost, has lately been discovered in the Vatican at Rome. It has been presented to the world by the indefatigable labors of Angelo Mai. The manuscript has been published at London in an octavo of 349 pages. The parchment containing it was written over with a commentary of St. Augustine on the Psalms, and with other tracts. The *De Republica* is written under the commentary, that is, was written first. The copyist of St. Augustine wrote after discharging the ink as well as he could. There are some pages of both gone. But the greater part is preserved. This treatise breathes the true spirit of liberty and its resurrection from the grave of oblivion has happened at a very fortunate period. It will be read with interest in Europe and contains principles worthy of its illustrious author and of being adopted by a later age.

American Literature, the (London) Monthly Magazine observes, "has not hitherto enjoyed the advantages of what in London is known by the name of Magazine day; on the last day of every month when all the magazines, reviews and journals appear; and when, in consequence a species of *book fair* is created in the vicinity of Paternoster row. The four score periodical works published on that day cause returns within a few hours in ready money of little short of *three thousand pounds*. In America on the contrary the proprietors of periodical works labor under the disadvantages of being their own distributors and instead of being paid in ready money, and in large sums by wholesale booksellers, they depend on precarious returns from individual subscribers scattered over the wide spread regions of the United States."

The Rev. JOHN DE WITT, of Albany, is appointed Professor of Biblical Literature and Ecclesiastical History in the Theological Seminary at New-Brunswick, N. J., in the place of Prof. Ludlow, resigned.

Two new religious papers have lately been established in New-York. The "New-York Observer" and the "New York Chronicle."

Bowdoin College.—Nathaniel Johnston, Esq., of Hillsborough, N. H., has recently presented to the library of Bowdoin College, a valuable collection of three hundred and fifty volumes in French and Italian, elegantly bound. Besides this very liberal donation, the same Library has within a short time, received a deposit of about fifteen hundred volumes from a respected friend of the College.

Connecticut Retreat for the Insane.—A suitable stone building for this establishment is now erecting, on an elevated site, 1½ miles south of the State House in Hartford, and a little west of the Berlin turnpike. 'Its centre is 50 feet square and to be 3 stories above the basement, with a north and south wing, each 50 by 30 feet, and two stories above the basement.' The expense of the building is not to exceed \$12,000. It is stated that above \$19,000 is already subscribed for the institution. This, we presume, includes the grant of \$5,000 made by the Legislature last year.

List of New Publications.

RELIGIOUS.

A SERMON on the Mode and Subjects of Baptism, delivered in the Baptist Church in Charleston, S. C. May 18, 1823—the day of the Author's Baptism, and the day previous to his Ordination: To which is prefixed a brief Narrative of his change of views in regard to the subject of Baptism: By CYRUS PITT GROSVENOR, A. M., of Massachusetts. Price 25 cents.

The HARTFORD SELECTION OF HYMNS, from the most approved authors. To which are added a number never before published. Compiled by Nathan Strong, Abel Flint and Joseph Stewart. 8th edition. 50 cts.

REVIVAL HYMNS, chiefly selected from various authors. By N. N. Ibbertson.

A POSTSCRIPT to the second series of Letters to Trinitarians and Calvinists by Henry Ware, D. D.

AN ELECTION SERMON, preached at Concord, before his Excellency Levi Woodbury, Governor, and the Honorable Council, Senate, and House of Representatives of the state of New-

Hampshire, June 5th, 1823. By Daniel Dana, D. D.

MISCELLANEOUS.

A Military Journal during the American Revolutionary war, from 1775 to 1783, describing interesting events and transactions of this period, with numerous *Historical Facts and Anecdotes*, from the original manuscript—to which is added an Appendix, containing Biographical Sketches of Generals Putnam, Heath, Lincoln, Steuben, La Fayette, Gates, Stark, Sullivan, Conway, Lee, Arnold, and Knox. By James Thacher, M. D. late Surgeon in the American Army.—E. Bliss and E. White—New-York—1823.

Remarks on the Dangers and Duties of Sepulture; or, Security for the Living, with Respect and Repose for the Dead; by a fellow of the Mass. Med. Society.—Boston—1823.

A Gazetteer of the state of New-Hampshire. By John Farmer and Jacob B. Moore. Embellished with an accurate Map of the state and several other engravings: By Abel Bower. 12mo. pp. 276. Concord, N. H. 1823.

Religious Intelligence.

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

The 7th anniversary of this Society was holden at Windsor, June 17, 1823.

Officers for the ensuing year.—

Directors.—Timothy Dwight, *New-Haven*; Timothy Stillman, *Wethersfield*; Matthew Marvin, *Wilton*; Richard Hubbard, *Middletown*; John Hall, *Ellington*; the Rev. Messrs. Joel Hawes, *Hartford*; Caleb J. Tenney, *Wethersfield*; Samuel Merwin, *New-Haven*; Aaron Dutton, *Guilford*; Abel McEwen, *New London*; Isaac Lewis, Jr., *Greenwich*; William Andrews, *Danbury*; Daniel Dow, *Thompson*; Joseph Harvey, *Goshen*; Lyman Beecher, D. D., *Litchfield*; Aaron Hovey, *Saybrook*; William L. Strong, *Somers*; and Zephaniah Swift, *Derby*.

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Rev. Nath'l W. Taylor, *Sec.* } Directors
Sam'l J. Hitchcock, *Treas.* } ex-officio.
Roger S. Skinner, *Auditor*, }

Next meeting of the Directors to be at New-Haven, the day preceding the public commencement of Yale College.

Extract from the Report.

The Directors make their Seventh Annual Report with the mingled emotions of joy and regret; with joy that they have been enabled, by their exertions under the guidance of Divine Providence, in any degree to build up the waste places of the State; with regret that owing to the want of adequate pecuniary resources they have been obliged so to limit the extent of their operations. The Directors have done what they could, with their scanty means; and have been deeply affected that

they were not able to do more,—especially where so much need to be done, and repeated and pressing applications have been made for the purpose.

The Missionaries who have labored in the service of the society the past year, are Rev. Messrs. John Ely, John G. Lowe, Eli Hyde, Nathaniel Freeman, Nathan Button, Joseph Knight, Jacob Allen, Chauncey G. Lee, Harvey Smith, and J. R. St. John. These are all located and ordained ministers.

Among the facts which this report developes, one worthy of special attention is, that feeble parishes cannot afford to wait; for, ordinarily, while waiting they grow weaker and are farther than they were before from the accomplishment of the object for which they waited. If they would ever rise to the enjoyment of the blessings attendant on the ministry of reconciliation, the sooner they begin to exert themselves for the purpose the stronger is the hope of their success. Weeds and brambles though let alone grow fast, but choice plants and fruits will not flourish without seasonable care and cultivation.

The Directors are decided in the preference of *located* laborers over *itinerant* Missionaries. Their conviction accords with what has been confirmed by similar societies, after the experience of many years; and they have found this conviction strengthened as their own experience has increased.

The Directors assist no parish which does not need the assistance received. They are sensible that there are others which need equal aid, and they would, were it in their power, most gladly extend the same charity to them; but their resources are not sufficient for this purpose. They have therefore aimed to reduce the *number* of the waste places, while utterly unable to *attempt* to raise all from their ruins. And while the Directors rejoice in the liberal supplies and advancing prosperity of kindred institutions, they would entreat the ministers and churches of the state universally in behalf of those who receive and of all who need and still crave their patronage and prayers.

In the name of the Board,

SAMUEL MERWIN.

New-Haven, June 12, 1823.

Extract from the Seventh Report of the Directors of the American Asylum, at Hartford, for the education and instruction of the Deaf and Dumb.

It is now about six years since the Asylum has been opened for the reception of pupils. During this period one hundred and ten persons have enjoyed its advantages, concerning whom the following facts may not be without interest to those, who are fond of noticing the various phenomena, which develop the physical, intellectual, or moral character of our species.

There have been sixty-four male, and forty-six female, pupils. Fifty-four were born deaf, and thirty-six lost their hearing, in infancy or childhood, by disease; while of twenty it is unknown or uncertain in what way this misfortune befel them;—so that probably three fifths of the the whole number owe their deafness to some natural defect in the organs of hearing; and two fifths, to the diseased state of these organs, since their birth.

These one hundred and ten pupils have come from ninety-five families, twenty-eight of which have contained more than one deaf and dumb child.—In one family the father is deaf and dumb, and also four of the children. In another the father and two children are deaf and dumb.—These are the only instances in which either of the parents of the pupils, has labored under this defect, while in many other cases, which have come to our knowledge, one or both of the parents have been deaf and dumb and their children have heard perfectly well; so that, it does not as yet appear, that the malady is an hereditary one. It seems, rather, to pervade certain families and their collateral branches. Thus two of the pupils, sisters, have had fourteen kinsfolks deaf and dumb, the whole sixteen being descended from the same great grand mother, while, what renders this fact the more singular, is, that their common ancestress, all her children, and all her grand children, possessed the faculties of hearing and speech.—One of the the twenty-eight families, above alluded to, contains four deaf and dumb children; another, five; and another has had in it seven, all of

whom were born deaf. From this last family, one sister and two brothers have been members of the Asylum, and, from another, three sisters, the only children of their parents. There have been, also, among the pupils four pairs of sisters; three pairs of brothers; and four pairs consisting each of a brother and sister. The ages of the pupils at the time of their admission were as follows: Forty-six, under fifteen years of age; twenty-six, between fifteen and twenty; twenty, between twenty and twenty-five; ten, between twenty-five and thirty; and eight upwards of thirty. The number of pupils of advanced age, has proved no small embarrassment to the instructors; and the difficulty of teaching them to read and write language was so great, while in many instances, it was found impracticable, that the Directors deemed it advisable to adopt the general regulation, not to admit any pupils over thirty years of age.

These facts are worthy of record, as perhaps, not being without some future use; although they are, at present, too limited in their extent, to furnish sufficient data, from which to establish any general principles, with regard to many particulars attending this interesting subject in the history of our common species.

A Committee was sometime since appointed on the subject of labor and of mechanical employments, in which the friends and benefactors of the pupils, have, of late, often expressed a deep interest. This interest has been equally felt by the Directors. They deemed it important to procure some suitable person to superintend this department of the Institution. They were aware, that certainly at present, and perhaps always, a pecuniary sacrifice must be made, in order to instruct the pupils in any of the mechanical trades; as their labor, in this way, during the short time of their continuance at the Asylum, would probably not refund the expenses incurred. They determined, however, to make this sacrifice; but have not as yet succeeded in procuring the person of whom they have been in search.

The object is not abandoned. Indeed, a small beginning has been made. A forge has been erected, within the Asylum, for a very ingenious blacksmith and cutler, at which he has done a good deal of work. A joiner, also,

and several shoemakers have been employed, to some extent, at their respective occupations.

But time and experience are necessary to devise the best means of conducting this department of the Institution. There are difficulties which, if possible, must be met and obviated.

Some pupils stay at the Asylum only two years, and four is thought by many a pretty considerable time for completing their education. And yet in this time, some hope, that these infants in knowledge, though they may be men in stature, as ignorant of language when they begin, as the little child who is taking his first lessons in his primer, can be taught how to write English with grammatical accuracy, and to read books with understanding, and also have their minds opened to the reception of moral and religious truth, and to an acquaintance perhaps with arithmetic, geography, and history, and, in addition to all this, become tolerable proficient in some mechanical employment. Could such things be accomplished in the education of those who are deprived of two of the most important faculties which man enjoys, it would put to shame all that is done by the most ingenious and attentive parents, and at the most celebrated schools in training up to knowledge and usefulness those who are favored with hearing and speech, and all the superior facilities of acquiring information and improvement which these valuable privileges afford.

In the European Institutions seven and eight years are required for the education of an intelligent deaf and dumb pupil. Now where many of the pupils at the Asylum have staid only two, some four, and none, as yet, over six years, it will easily be conceived that, to say the least, it has been a subject of difficulty, to know how to introduce mechanical employments, without so far retarding the intellectual progress of the pupils, as to injure the reputation of the Institution and even to create dissatisfaction in the minds of the friends of those who are sent to it.

It is truly a choice of evils, and the more distinctly the public understand this, the better. A pupil cannot be taught to know as much, and do as much, in four or six years, as it takes children who have all their faculties, some twelve or fourteen years to ac-

quire. The instructors of the deaf and dumb are no magicians, and what they accomplish is done in the way of slow, gradual, patient, and laborious effort. Either the public must be persuaded to keep the pupils longer at the Asylum, which possibly may be the case, should its funds enable it to afford the means of instruction at a lower rate, or else some sacrifice must be made, either on the part of intellectual improvement, or the acquisition of a mechanical trade.

It is believed, however, that labor in some form or other, can be pursued to such an extent, during certain hours of the day, as not to interfere with the studies of the pupils; while the introduction of mechanical employments upon a more general and systematic plan, will still be kept in view by the Directors. The above remarks have been made to convince those who feel interested in this subject, that it is not without its difficulties, and that some little time must be permitted to elapse, in the progress of a new establishment, before they can all be surmounted.

The present number of pupils is 69.



AMERICAN COLONIZATION SOCIETY.

The Board of Managers of the American Colonization Society, urged by the most powerful motives of religion and humanity, appeal to a generous public in behalf of their great design.

Six years have elapsed since the institution of their Society; and, though want of funds has prevented very vigorous and extensive exertions, though sad occurrences have obstructed its operations, it has advanced; gathered strength in its progress; been instructed by misfortune; and, aided by Heaven, has demonstrated the practicableness of its plans, and confirmed the hope, early entertained, that its efforts, if well sustained, would be succeeded by splendid and sublime results.

Whether these efforts shall be thus sustained, it remains with this enlightened community to decide.

The territory purchased in Africa, appears to have been judiciously selected, and, it is believed, combines a greater number of advantages for a co-

lonial establishment, than any other situation on the Coast. Elevated, and open to the sea, with a harbor to be easily rendered excellent; fertile, and well watered; intersected by the Montserado River, extending several hundred miles into the interior; bordered by tribes, comparatively, mild in character; it promises to the settlers every facility for the attainment of their objects.

The number now at the Colony, including the sixty who recently took passage in the Brig Oswego, probably amounts to one hundred and ninety. The African tribes in that neighborhood are neither ferocious nor brave; and the recent contest, in which their combined forces (amounting at one time to fifteen hundred) attempted to exterminate our Colony, nobly defended by its thirty men, proves any thing rather than difficulty of maintaining a stand against their power.

It proves, indeed, that the natives of Africa, like most uncivilized men, are treacherous; that, incited by the slave traders and the hope of plunder, they will not hesitate to murder the defenceless, and that a colony, if it survives at all, must live not by their favor, but by its own strength. It proves that our settlement, commenced at the expense of so much time, and money, and suffering, may perish—but only through neglect. And shall this Colony be abandoned?

The Board believe it impossible that their earliest friends, who have watched all the movements of their Society with the deepest concern; implored for it the favor of God; rejoiced to see it living, amidst misfortunes, and acquiring confidence in its march; will refuse their aid at this crisis, when the question is, shall all past exertion be lost, through present inactivity, or shall an immediate and powerful effort render permanent the foundations of a work, which, completed, shall prove an honor to our country, an incalculable advantage to Africa, a magnificent contribution to the light, freedom, and happiness of the world?

That the resources and strength of the Colony should be immediately augmented, appears to the Board indispensable; and most earnestly do they solicit their countrymen to furnish the means of performing it. The Colonists, increased to double their

present number, supplied with implements of husbandry, and (for a few months) with the means of subsistence, will, it is believed, never afterwards require pecuniary aid; but, perfectly secure from hostile violence, may engage, with a moral certainty of success, in the peaceful and profitable employments of life. The immediate object of the Board, then, is to give stability to their establishment in Africa, and it is in behalf of that establishment that they make their appeal.

It is their determination, should the charities of the public equal their expectations, to send several vessels to the African coast in the ensuing Fall, and to adopt and execute, without delay, such other measures as may contribute to the strength and prosperity of the Colony.

What mind, susceptible of benevolent feeling, or even of common sympathy, can reflect, without pain, upon the dangers, privations, and warfare, endured for many months past by the little band at Cape Montserado? Widely separated from the civilized world; surrounded by barbarous foes; suffering the untried influence of a tropical climate; destitute of the comforts, of the necessities of life; in the daily expectation of death; no defence but their courage, no protection but God, they have stood with unbroken energy, and deserve for their conduct high commendation and a cherished regard.

The Board have not heard, with insensibility, of the trials of these men, nor wanted the disposition to relieve them. They have not possessed the means. But, though retarded in their efforts by the destitution of funds, they have recently rejoiced in the departure of the brig *Oswego*, well supplied with arms, ammunition, and provisions, and having on board a reinforcement of more than sixty colonists.

The Board are happy to state, that, since the foregoing part of this Address was written, communications have been received from Africa, of a highly interesting and encouraging character. Health and harmony now prevail in the Colony; hostilities with the Natives have terminated. The children who were taken captive on the 11th of November, have been voluntarily restored, and the settlement is greatly improved. The condition of the Colony, previous to the arrival of

the *Cyane* upon the coast, though rendered more tolerable by the exertions of the Agent and people, assisted by an officer and several sailors from an English vessel, was, indeed, distressing; and the noble services of Captain Spence and his generous crew, cannot be too highly appreciated. This officer, when informed of the sufferings of the Colony, immediately repaired to Sierra Leone; fitted for sea the schooner *Augusta*, belonging to the United States, and, to the great joy of the Colonists, arrived at Montserado on the 27th of March, where he offered to the Colony every aid in his power. Capt. Spence, though the cruize of the *Cyane* had been already protracted, in an unhealthy climate, resolved, without hesitation, to remain so long on the coast as should be necessary to prepare the Colony for the approaching rains, and to strengthen it against any future attacks. He completed a suitable house for the Agent, and erected a tower of strong mason work, which, it is believed, will prove a safe defence against the barbarians. Having nearly accomplished his design, the benevolent and efficient exertions of this officer were interrupted by the sickness of his crew, increased, no doubt, by their exertions under the burning sun of that climate; and he was compelled to leave the Colony on the 21st of April. Several extracts from the letter of the Agent of the Society will be found in the Appendix. "It is too obvious," he remarks, in one of them, "to require repetition, that, what your Colony now wants, is a strong reinforcement of orderly and efficient emigrants."

Having exhausted their resources, the Board can look for the power of future exertion only to the liberality of a great, humane and Christian nation. They appeal to the several auxiliary institutions, and to all their friends, with confidence for they have experienced, even in times of deep discouragement, their vigorous exertion. They appeal to their countrymen in general with high hopes, because the possibility of effecting their design is no longer problematical, while its benevolence and its greatness admit of no question. The obstacles deemed insurmountable have been overcome—the things thought impossible have been accomplished. Standing on an eminence which, it was said, they could

not reach, the Board see before them an extensive prospect, fair as the morning spread upon the mountains—the land of promise to degraded thousands—the rich inheritance which God has given to tribes who have drunk deep of the waters of affliction, labored and wept in a land of strangers. Shall they not maintain their station, or rather shall they not advance and possess the land?

In conclusion, may not the Board be permitted to ask—How shall this great nation, so favored, free, and happy, which God has delivered by his own right arm and exalted as a light and example to the world, exhibit, in an equal manner the strength of its gratitude, the consistency of its principles, the purity of its justice, or the power of its benevolence, as by engaging at once, and with energy, in an enterprize which, while it relieves our country from an immense evil, shall extend the empire of liberty and truth, terminate the worst of traffics, rescue from present and future ruin a miserable race, and confer upon them, their descendants, and upon the unenlightened population of a mighty continent, knowledge, civilization, dignity, all the blessings and hopes of a Christian people?

J. MASON,	} Acting
W. JONES,	
F. S. KEY,	
E. B. CALDWELL,	
JAMES LAURIE,	

Committee.

N. B. It is hoped that such auxiliary institutions as may have funds in their possession, and such benevolent individuals as may wish to aid the cause of Colonization, will transmit their donations immediately to RICHARD SMITH, Esq. Washington, Treasurer of the Society.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of this state convened at Windsor on the 3d Tuesday of June,—the following is an extract from the Report:—

The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting which they were permitted to mention two years ago; God has by no means left himself without witness. Revivals of religion

have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield, and Reading have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent.—One hundred and twelve have already made a public profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

YALE COLLEGE.

THEOLOGICAL SEMINARY.

IT is well known to the friends of Yale College, that the original design of the institution embraced a course of instruction in literature and science, as preparatory to the education of young men for the ministry. With this view the Professorship of Divinity was early established, for the specific purpose of instructing young men in theology, while the incumbent should act as Pastor of the College Church. The Professorship of languages, likewise, was in part founded on the donation of Dr. Salter, expressly for the purpose of giving instruction to resident graduates in the Hebrew language. In accordance with these principles instruction has been given for many years, and a Theological school thus conducted existed in connexion with Yale College. The increasing duties of the academical Professors in consequence of the increased number of the students in the College on the one hand, and the higher range of theological education in other places on the other, rendered it necessary either to abandon this object at this Institution, or to augment the means of promoting it, by ultimately placing the instruction of theological students under the direction of three or more Professors, who, in connexion with the Professor of Divinity, shall be exclusively devoted to the instruction of this department; thus leaving the Professors of the academical department to the undivided instruction of undergraduates.

With this view, and as a measure preparatory to this ultimate design, a number of persons friendly to the Institution, have subscribed for the establishment of a fund, designed to support such Professors and the Corporation have established a professorship of Didactic Theology—to be followed by the establishment of other professorships as the funds shall be enlarged.

At present the course of instruction will be directed by the professors of Didactic Theology, Languages and Divinity with assistance from the professor of Rhetoric and Oratory.

The regular course of instruction will embrace the period of three years. The *first* year will be devoted chiefly to Hebrew and Greek Criticism and Antiquities, together with Intellectual Philosophy, Natural Theology, and

the Evidences of Christianity. The *second* year will be devoted chiefly to the study of Didactic Theology, with occasional exercises in Hebrew and Greek criticism. The *third* year will be devoted chiefly to the composition and delivery of sermons, together with a review of the theological course, and the study of Ecclesiastical History, and the Duties of the Pastoral Office.

Lectures will be delivered on Sacred Literature, Didactic Theology, and Sacred Rhetoric by the Professors in the respective departments.

A large number of books in Theology and Biblical Criticism have recently been added by donation and by purchase to the library. Duplicates of the most important books in theological study, have been furnished.—The library will be opened some hours each day, and the most valuable and rare works in criticism and theology placed in a common room accessible at all times to theological students.

Board of good quality may be obtained in the immediate vicinity of the College at one dollar and sixty-seven cents per week, and of a plainer character at a reduced price.

Convenient rooms may be obtained at from eight to twelve dollars a year—two rooming together; and should a considerable number wish to reside together, a house can be provided for the purpose.

Exertions will be made to give aid to indigent students in board and room rent, and it is hoped that several may be assisted, at least partially, to obtain their theological education.

 DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the Baptist Missionary Society of Massachusetts acknowledges the receipt of \$1217 76, during the months of March, April, May, and June.

The Treasurer of the American Education Society acknowledges the receipt of \$648 02, during the month of June.

The Treasurer of the American Bible Society acknowledges the receipt of \$3,852 36, during the month of June.

The Treasurer of the American Board of Commissioners for Foreign

Missions acknowledges the receipt of \$5,344 02, beside several articles of clothing &c. for the month ending June 12th.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the re-

ceipt of \$2,611 56, for the Princeton Theological Seminary, during the month of June.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$985 01 during the month of June.

Ordinations and Installations.

April 25.—The Rev. SAMUEL D. STREET was ordained to the Christian ministry in the Baptist Meeting House at Stoney Point, Lincoln Co., Ky.

April 30.—The Rev. HENRY ROBINSON was ordained Pastor of the Congregational Church and Society in Litchfield, South Farms, Conn.—Sermon by the Rev. Aaron Dutton of Guilford.

May 14.—The Rev. DANIEL STEVENS was ordained pastor of the second Baptist Church and Society in China, Me.—Sermon by the Rev. Daniel Ricker of Freedom.

May 14.—The Rev. AUGUSTUS L. CONVERSE was admitted to the order of deacons, at New-York, by the Rt. Rev. Bishop Hobart. Sermon by the Rev. Mr. Onderdonk.

May 28.—The Rev. HENRY ARCHIBALD was ordained at Suffield, Conn. Sermon by the Rev. Mr. Wilcox of Saybrook.

May 31.—The Rev. DANIEL GOULD was installed pastor over the Presbyterian Church and Congregation of Fourth Creek, at Statesville, N. C. Sermon by the Rev. Dr. M'Ree, of Centre.

June 1.—Rev. ORISMUS H. SMITH, was admitted to the order of deacons at New-York by the Rt. Rev. Bishop Hobart. Sermon by the Rev. Mr. Apford.

June 7.—The Rev. JAMES B. STAFFORD was installed pastor of the Presbyterian Church and Congregation of

Purity, N. C. Sermon by the Rev. John B. Davis.

June 8.—The Rev. ROBERT MISSILDINE was ordained at Camden, S. C., to the work of the ministry as a Missionary in the service of the Baptist Domestic Missionary Board. Sermon by the Rev. Wm. Dorsey of Society Hill.

June 12.—The Rev. TRISTAM ALDRICH was ordained pastor of the Baptist Church in Swansey, N. H. Sermon by the Rev. David Goddard of Wendell, Mass.

June 15.—The Rev. Messrs. SYLVESTER NASH and SILAS B. FREEMAN were admitted to the order of deacons, and the Rev. Mr. PRESTMAN to the order of priest, at Richmond, Va., by the Rt. Rev. Bishop Moore.

July 2.—The Rev. ROBERT BLAKE was installed pastor of the Congregational Church and Society in Piermont, N. H. Sermon by the Rev. Professor Shurtleff of Dartmouth College.

July 2.—The Rev. BENJAMIN PUTNAM was installed pastor over the Baptist Church in Randolph, Mass.

July 2.—The Rev. AUGUSTUS B. READ was ordained pastor of the Congregational Church and Society at Fall River, Troy, Mass. Sermon by the Rev. Otis Thompson of Rehoboth.

July 9.—The Rev. ANDREW BIGELOW was installed pastor over the Congregational Church and Society in Medford, Mass. Sermon by the Rev. Dr. Bancroft of Worcester.

Answers to Correspondents.

J. C. G. ; O. L. ; H. ; and O. ERATOI, are received.

* * In consequence of the notice respecting the Theological Seminary in Yale College being received at a late hour, we are obliged, in order to give it a place, to omit our usual View of Public Affairs.